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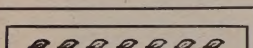

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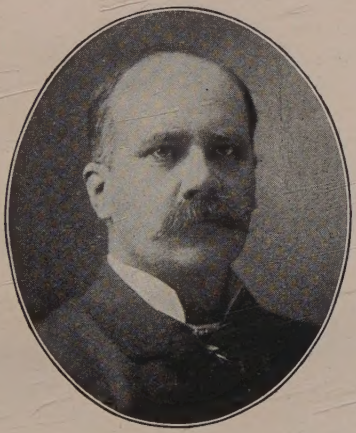

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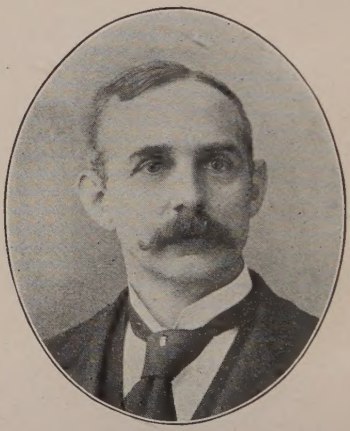

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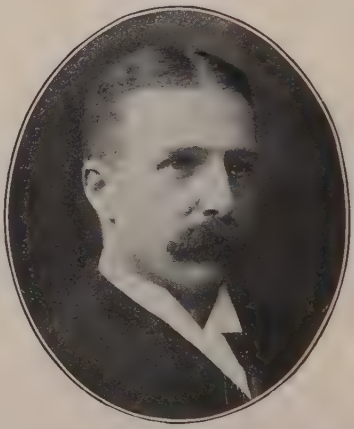

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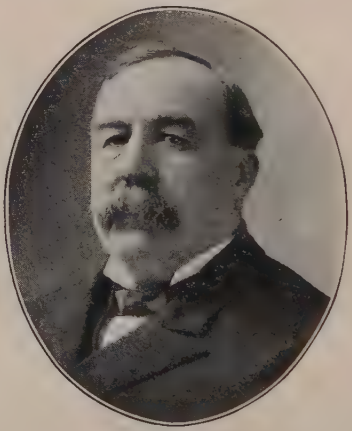

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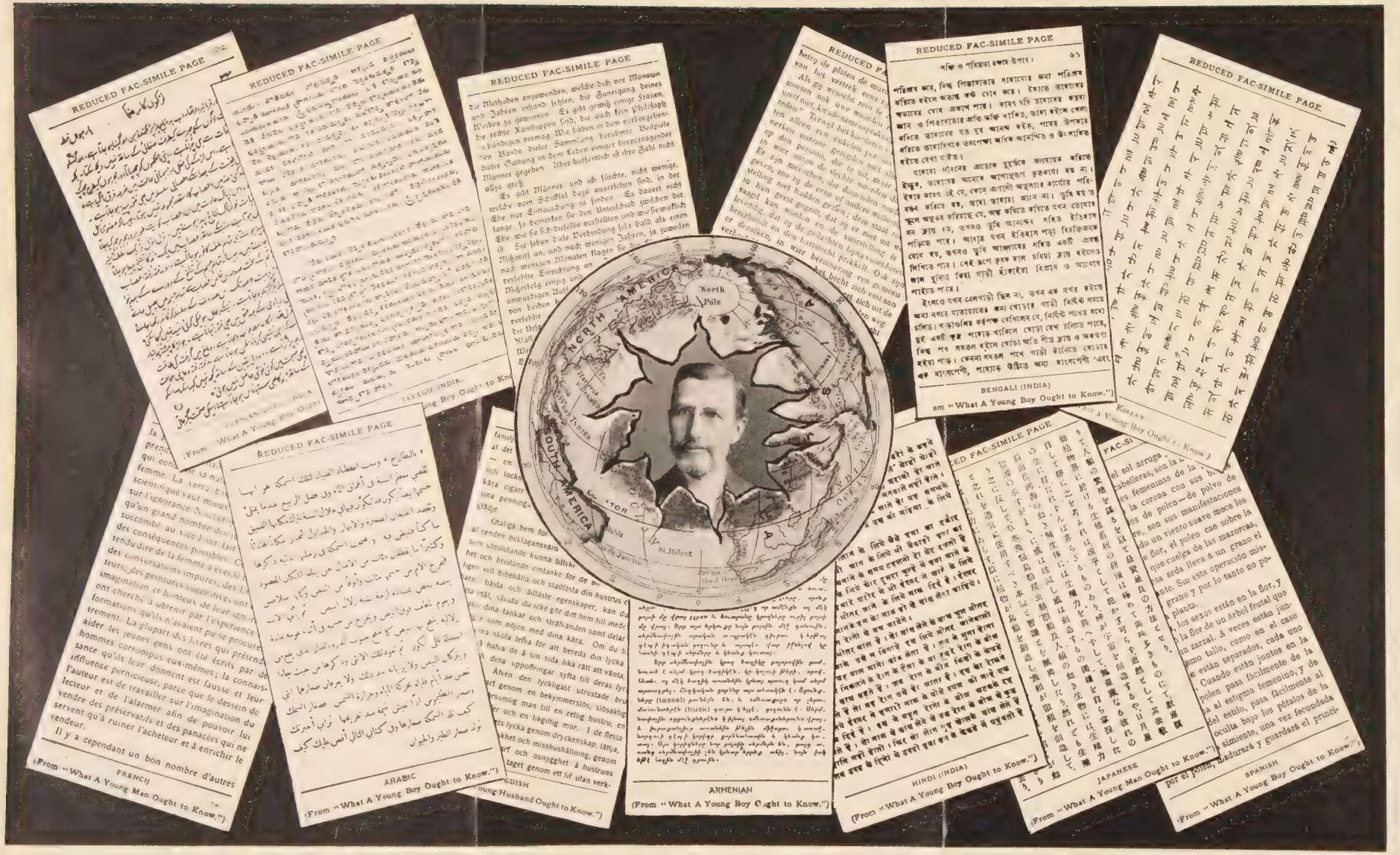

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TO

THE YOUNG MEN WHO SHOULD BE

PURE AND STRONG

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Preface.

No man who is intelligent concerning the dangers which attended his own boyhood days and confronted him through all the years of his unfolding manhood or who is in sympathy with the aspirations and struggles of those who are to-day struggling to escape similar temptations and dangers, will desire any apology for the existence of this book.—He will rather demand to know why it was not written centuries ago that the thousands of young men in this and every land might have been saved by intelligence from the blind blunderings which bring ruin, regret and remorse to such untold numbers.

Any book which seeks to treat in a helpful way the subjects proposed in this volume, requires that its author should be profoundly in love with men, and that he should be willing, if necessary, to suffer the reproaches of those who blush not at the grossest sins which they commit in their ignorance, but who are ever ready to lift their hands in horror when attention is called to the most sacred laws which God Himself has written deep in our physical nature.

The man whose book is begotten of a love of gain, and whose pages secretly foster or unwittingly inflame the lusts which its author professes to denounce, is devoid of the spirit of genuine philanthropy. Nothing short of an all-

consuming love of his fellows, and a willingness to sacrifice himself and even to suffer reproach, if that be necessary, that God may be honored in the effort to lift up from vice and sin those whom in purity He has created in His own likeness and image, is a sufficient qualification for such a task. No great work can be successfully undertaken without money, but no undertaking like this can be truly successful that is undertaken for money.

The laws which God has ordained for the right regulation of our sexual nature are as sacred as those which He has ordained for our moral government, and, if approached in the right spirit, the study of one is no less important than the other—indeed the right observance of the moral law involves and includes an intelligent understanding of and a strict adherence to the laws which God has ordained for the government of our sexual nature.

Under the Old Testament dispensation every divine provision was made for the intelligent regulation of the sexual system, both in men and women, and when Israel was statedly assembled for the reading of the law without omission and without reserve, no one rose up to declare these divine utterances either immodest or unnecessary, but men, women and children listened reverently while the law was read aloud to the assembled multitude. They were nurtured in these divine precepts from childhood, so that young and old alike might walk in the ways of understanding. These teachings have been expunged from our catechisms, but God does not on that account justify either our ignorance or our mock modesty upon these

subjects, for the violation of the laws of our sexual nature is signalized by punishment as prompt and even more severe than that which attends the ignorance or wilful violation of other laws of our being. Yea, when we look upon the pale faces, glassy eyes and emaciated forms of boys; when we see the unmistakable evidences of the lusts and diseases which mean death to the moral character and to the physical and intellectual powers of our young men; when we hear the moans of unsuspecting wives and innocent children who are the victims of inconsiderate, ignorant and vicious men,—I say when we comprehend these things, then we must also clearly understand how in this, as in other matters, "God has ordained that every one shall know how to possess his vessel in sanctification and honor." Those who see what awful judgments men are bringing upon themselves by their ignorance and sin will recognize that the blush belongs to those who, in culpable ignorance or mock modesty, are silent, rather than to those who speak out upon these important subjects in the fear of God. For God is pure, and surely no law which He has made has its foundation in impurity. If we associate impure thoughts with the contemplation or study of His laws the fault is ours, and not His. God's thought of our sexual nature is pure, and there is no sufficient reason why ours should not and may not also be pure. To do this, we have only to think His pure thoughts after Him, in His own pure way.

As God created Adam, so He might separately have created every other being in the world, but the Creator saw fit to crown man

with creative or procreative power, and no man dare prostitute these sacred powers without doing sacrilege to himself, or hold this high and holy function of his nature in disrespect or dishonor without offering an insult to the infinite wisdom of Him who thus made man a co-creator with Himself.

We trust we have been inspired by the same purpose which prompted Rev. Dr. John Todd, in 1854, to write the "Student's Manual." But when he wrote, public sentiment was such that in his treatment of that portion of his subject which related to personal and social purity he felt it necessary to print in Latin the wise counsel which every student should have been permitted to translate from plainest English into daily living. No one who knew Dr. Todd would ever have thought of accusing him of lacking in courage, but that was at a time when universal prudishness set up scarecrows to safeguard the fields where Satan found in the profound ignorance of his victims a fruitful soil for rich harvests of vice and immorality. That was at a time when the many victims of solitary and social vice, in their weaknesses and sore distresses, were abandoned by reputable physicians to a great and greedy horde of extortioners and impostors who followed in the wake of each generation in order to rob the helpless and strip the slain. Indeed, forty years ago even the ordinary medical practitioner was uninformed, ignorant, not only upon the subject of purity, but of many of the diseases of the reproductive organs and functions, and the influence of many physicians was strongly upon the side of vice and immorality.

But we have come upon different times. The standard of personal and social purity has been steadily lifted higher and higher by Christlike men and women, until now there is scarcely a general convention of Christian workers with any considerable program where the subject of purity in some of its bearings is not considered and discussed. Books and pamphlets are sent out not only by the various purity organizations and by the Woman's Christian Temperance Union, but by some of the most influential publishing houses in this and other countries. The great Endeavor Conventions are addressed upon these subjects. Mothers gather in National Congress, the educational and redemptive work is carried on by the Young Men's Christian Association, and thousands in every section of the country are variously enrolled in some form or other of the White Cross and social purity movements. The time has come when men and women who fear God and love their fellows, if they have the talent to redeem plainness from vulgarity, will find respectful and attentive listeners in every community.

The kind reception which was promptly accorded the publication of "What a Young Boy Ought to Know," the first volume in this educational series, leads us to hope well for the reception of the thought presented in these pages to more mature minds. In this hope we are not disappointed, for the pleading petitions that have come from every land have led to the translation of one or more of the books of this series in nearly every country of Europe and several in Asia. Prominent men and women have taken from busy lives the necessary time

to write us words of commendation and encouragement, and many of the orders received have come from anxious mothers and sisters—indeed the letters received from grateful parents and appreciative readers have been the source of more pleasure to the author than any other single event in his life.

May He, who has so greatly blessed the earlier issues, and without whose favor every human effort fails of usefulness, own and bless the pages of this revised edition to the good of those who are the hope of the nation, of the present age, and of generations yet unborn.

SYLVANUS STALL.

Philadelphia, Pa.

What a Young Man Ought To Know.

CHAPTER I.

EQUIPMENT FOR LIFE.

In all the history of the world there never was a grander period in which to live than the present. Never before was there so much to minister to physical comfort, to healthful recreation. The fruits of all climes, the products of all nations, and the resources of the whole earth were never before laid at the feet of man in such abundance and profusion as now. Good books and inspiring influences were never before so numerous as to-day. Institutions of learning, colleges, universities are all open to rich and poor alike. The same is true also in commercial and professional life. While crowded in their earlier beginnings, yet the highest, noblest and best they have to bestow were never before offered in such abundance as to-day to those who have the physical, intellectual and moral endowment for their attainment. The Church and the State, indeed all the walks and departments of life, are open as never before to young men of brain and brawn; but capacity and

power are nevertheless made the indispensable requisites to eminence or even success.

The world has always worshipped strength. The greatness of kingdoms has often been measured by the strength of their armies. The savage and uncivilized tribes chose the tallest and most stalwart for their leaders and kings. Even Saul was chosen King over Israel because he stood head and shoulders above all the rest of his fellows. In the United States it is not size or physical prowess, but political strength—strength at the polls—that commends the man for political preferment and place. That the value of physical strength is, nevertheless, being more and more justly prized in this country, is indicated by the increasing amount of time given to the athletic departments in all our institutions of learning, the multiplication of gymnasiums in connection with our Young Men's Christian Associations, and many other institutions. It is also indicated in the growing favor with which physical culture and all outdoor sports are welcomed and cultivated, and the larger amount of time devoted to croquet, tennis, golf, ball, bicycling and all other forms of outdoor recreation. As a result, men are stronger, have greater powers of physical endurance, live longer, suffer less from sickness, and are able to accomplish more now than in any other period in the world's history. The man who enters the race for success in either business or professional circles cannot afford to neglect the cultivation of his physical powers. A man without health is handicapped in the beginning. A man with a weak body, other things being equal, lacks the essential leverage

to accomplish as much as those who have greater powers of endurance.

While the physical must ever constitute an indispensable foundation, yet that which distinguishes and crowns man is not found in his physical nature. Many of the lower animals are stronger than man. Even the ox surpasses him in strength, the birds rise above him and surpass him in flight, the eye of the eagle is superior to that of man, the bee surpasses him in industry, and even the little ant has always been to him an example of tireless perseverance.

The noblest and grandest thing in the world is a young man in all the vigor and buoyancy of manhood, and with all the promise of long life and great usefulness before him. The young man with broad shoulders and deep chest, with strong muscles and intellectual forehead—a veritable son of God—is the grandest object in the entire world. That which elevates man and places him next to his Creator in the scale of being is found in the fact that God created man in His own image. God gave him intelligence, gave him a moral sense and a spiritual nature, and these elevate him immeasurably above all other creatures of God's hand. Without these he is not qualified to rule over all the lower forms of creation; his intellectual, moral and spiritual endowments make him the rightful lord of creation, and no creature can successfully resist his dominion.

Man's highest culture is found in the symmetrical development of his threefold nature—the physical, intellectual and spiritual. Nothing can be done which would injure or impair any one of these without injury to either one or both of the other two. To neglect the intellectual and

moral nature, and develop only the physical, is only productive of pure brute force, while on the other hand anything which tends to destroy the best development of the physical man undermines and ofttimes overthrows both the intellectual and the moral nature. When a boy gives himself up to self-pollution, or a man yields to the allurements of vice, he not only saps the source of physical power, but the very earliest symptom of his sad mistake and serious sin is found in his perverted moral sense. His moral nature is the very first to suffer, and with a boy the first symptom of his sin is insubordination to parents, rebellion against God, hostility to the Bible, the Church, and presently to everything that is sacred and good. The subsequent effect is seen in his weakened intellectual powers, and if he persists in a course of excess and sin, the eventual result may be imbecility, or even insanity.

Therefore any treatment upon the subject of sexual science which fails to recognize the relation of the intellectual and moral to the highest well-being of the physical nature must be partial, misleading and thoroughly unreliable, and those who fail to bring to boys and men who have been brought under the dominion of self-pollution and sin the assistance which is to be found in the proper quickening of the intellectual and moral natures must fail of any considerable success or permanent good. Our sexual nature was given to us for the wisest and most beneficent purposes, and both the sexual nature itself and the reproductive function or act as well, when understood and exercised in harmony with the Creator's intent, are sacred and holy; it

is only when it is perverted or when permitted to dominate the higher intellectual and moral natures that the sexual nature becomes a source of evil instead of blessing and good. God made us to live in our higher moral and intellectual nature. It was never intended that the lower should rule the higher. If there is therefore at any time insubordination in the lower nature, the appeal must be to the higher, to that in us which is kingly and superior and which the Creator intended should be dominant and regnant.

Our thought upon this subject was beautifully illustrated in a lecture delivered some years ago before an audience composed of theological students by the eminent Doctor Parker, of New York. In speaking of the body he compared the head to the citadel of a great castle, where its lordly proprietor looks out over his vast domain; the chest, the upper part of the body, he compared to the living-room of the palace, where the important affairs of the household are transacted; the stomach to the kitchen, where that which is to minister to the sustenance and strength of the body is prepared; and the lower offices of the body he compared to that portion of the house which is set apart for the laundry and the duties of the scavenger. It is the man in the citadel, and not the scavengers in the lowest departments of the palace, who is to rule, and yet this latter condition largely results in every human body where a person surrenders his moral and intellectual nature to the domination and control of the physical or sexual.

Our position upon this matter is further illustrated by an incident which took place in the

lecture-room at one of the clinics in the medical department of the University of Maryland while the writer was pastor of an adjoining church in the city of Baltimore. One day an anxious father came with his son to obtain the judgment of one of the professors, who was also one of the most eminent physicians of the city, upon the question of the intellectual capacity of one of his children. After the examining physician had discovered that the child had the sense of hearing, the father was asked two questions: "Does your child recognize the value of money?" to which the father replied in the negative. The other question was, "Does your child pray?" The father replied that the child could not pray, for he did not speak. To illustrate his meaning the physician said, "When you have prayers at home, or when in Sunday-school or church, does your child kneel down, clasp his hands, raise his face towards heaven or in any other way place himself in an attitude of prayer?" The reply was in the negative. After dismissing the parent with his child, this eminent physician turned to his class of three hundred students and said: "Young gentlemen, the absence of these two qualities, the one intellectual and the other moral, are clear indications of idiocy, and the absence of either one makes the sanity of a child a question of grave doubt. The recognition, in children, of the money-value you may already have observed, but it is equally true that every sane human being born into the world is endowed with a moral nature, and to pray is as natural to a child as the desire for food." If these statements had been heard from the pulpit they might not have

seemed authoritative or impressive, but coming from a learned professor while lecturing to a large class of medical students, they assuredly are both weighty and valuable.

In the preparation of these pages, the author has not intended the writing of a series of moral homilies, but were he to ignore the intellectual and moral natures or pass them by without giving them the consideration and prominence which God has assigned to them in the constitution of man, he would be unfit to write to young men upon that which relates to their highest sexual and physical well-being. Furthermore he would be false to his conviction, steadily strengthened with his investigations of these subjects, that the penalty for violation of the physical nature is also visited upon the moral and intellectual natures. To ignore them would make the author a traitor to God and to the teachings of His Word.

Let it, therefore, be clearly understood in the beginning that the physical ruin of no young man can be fully accomplished until the moral nature has been dethroned and debased and the intellectual power has been denied its right to reign and rule. Any man who will enthrone his moral nature and give the sceptre of government to the intellectual powers has done that which will save him from solitary and social sins; or, if his body has been under the dominion of these wicked practices, the intellectual and moral guidance will bring about the physical redemption of his body, the recovery of his manhood, and his eventual salvation.

CHAPTER II.

PERSONAL PURITY.

THE injunction, "Keep thyself pure," is worthy to be repeated to every generation of young men, since it was written to Timothy by the great Apostle more than eighteen hundred years ago. The young man who undertakes to keep himself pure will find his task is not to be accomplished without a struggle. A young man who is brought into the world with a well-balanced body will find that the sexual passions and propensities will assert themselves with such vehemence and vigor that if they are not to be permitted to dominate and control, but are to be kept under and made to occupy their appointed subordinate place, they will require that he should have settled principles, a firm purpose and a strong will.

God has made no mistake in giving us a strong sexual nature. I would not take away from any young man, if I could, his sexual intensity or rob him of the most manly, healthy development of his sexual nature. Sexuality has been strongly marked in all the great men in every land who have risen to eminence in all departments of life. Without it man would be mean, selfish, sordid and ungracious to his fellow men and uncivil to womankind. Were it not for this nature which God has implanted in

our being, no man would desire to provide for the support of another individual, or enter into a relation which would probably impose upon him the necessity of supporting a family of dependent and growing children. No man becomes affable, gracious and considerate to women until he is rendered so by the awakening of his sexual nature and the quickening of that within him, which, when held under proper discipline and control, renders him noble and unselfish.

No other part of his being so much assists him in the development of that which is highest, noblest and best in his nature. It emasculates men, women, and animals to despoil them of their sexual power by mutilating or removing any part of their reproductive organs. If a man is thus mutilated when he is young he becomes a creature which is repellent to men and abhorrent to women. His body is without manliness, his mind is without ambition, his life is without a purpose, and he walks the earth loathing himself and despised by all who are normally constituted.

God has made no mistake in giving man a strong sexual nature, but any young man makes a fatal mistake if he allows the sexual to dominate, to degrade, and to destroy that which is highest and noblest in his nature. Even the effort to bring the sexual nature into subjection is a discipline which develops force of character and a sense of manly strength and victory. If you feel that the struggle is a fierce one, let me say to you, as Paul said to the young men at Corinth, "Quit you like men; be strong." But if you feel like most young men are likely to

feel, that your struggle is more fierce than that in which others are engaged, then let me say to you as this same Apostle said to those voluptuous Corinthians more than eighteen hundred years ago, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."

That the battle is fierce with many is manifest by the fact that thousands are in the vilest servitude to lust. In some senses they may be said to have succeeded in life, but they are slaves to a perverted use of their sexual natures. Alexander wept because there were no more worlds to conquer, while he had not yet conquered himself; Napoleon vanquished nearly the whole of Europe, while in his own character he was a slave to an insatiable ambition. These men were masters of millions of others, but they were not masters of themselves. Bidel, the famous French lion-tamer, who often went into the cage face to face with untamed beasts fresh from the forest, says: "The brutes are afraid of me because they see I am not afraid of them. To master these brutes I have to begin by being complete master of myself."

Let it be distinctly understood from the first that no man who desires to keep his body pure and his record clean can expect to succeed if his thoughts, his speech, his imagination and his heart are filled with corruption and evil. While no man can totally exclude evil thoughts from his mind, yet he makes a grave mistake when he harbors and fosters them. Thoughts of evil

enter the mind as easily as germs of disease are taken into our bodies with the food we eat and are inhaled into the lungs with the air we breathe. But in a strong, healthy body, these germs of disease are killed by the overmastering power of the vital forces; where the standard of vitality is not sufficiently high, these germs of disease find lodgment in congenial soil and engender in the body the diseases which beget death. No one can evade or escape from these germs of disease, but they cannot withstand the vital forces or live and propagate in the body of a healthy person.

Or, to illustrate in another way, weeds will grow of themselves in any soil without being sown. The farmer is not to blame because there are weeds in his field, but he is to blame if he allows the weeds to take possession of the field. The strength of their growth may even attest the richness of the soil, but the farmer who plows his field and sows it with good seed is master of the soil. When the harvest comes it will not be an ingathering of weeds, but of wheat. The trouble is not so much that evil is suggested to the mind, but that the thought is harbored and is permitted to remain sufficiently long to welcome the incoming of other evil thoughts, until lust is conceived, which brings forth sin.

To be pure in body and in life one must be pure in mind. Perhaps nothing contributes more to the defilement of the mind than the reading of impure books. The Society for the Suppression of Vice in this country has been able to accomplish much in the destruction of vice-engendering literature, but there are hundreds of books issued every year by otherwise reputable pub-

lishing houses, the characters of which are interesting to the reader, only because they appeal to his sensual nature and the result is that unconsciously, their minds are defiled, their imagination polluted, their virtue overthrown, and their bodies debauched. There are books that lie exposed in the houses of respectable people, the influence of which upon the life and upon the thought is to sap the vital forces of the body, for the results they effect are the same in kind as masturbation and self-pollution, and from which their results differ only in degree. For even masturbation and self-defilement may be practiced in the mind while the mechanical processes are not perpetrated upon the body. The physical, intellectual and moral effects, however, are of the same kind, even lacking but slightly in degree. The appeal to the amative and sexual nature is so universal in novels that it might safely be laid down as a rule that no young men or young women should be permitted to read a novel before they arrive at the age of twenty-five. There are so many good books in the world, and so much which needs to be learned, that no young man or young woman can afford to squander his or her time and opportunities in reading a novel until he or she has cultivated a lasting taste for such literature as is indispensable in the acquisition of knowledge, and has laid a foundation broad and deep for the formation of character. If books of this best class are not read first, during the formative years, and a taste acquired, they will never be read after novel-reading has once been begun, and the perverted taste has been cultivated and developed.

The writer may be thought by some to occupy extreme views upon this subject, but looking back over an experience of nearly fifty years, and a large acquaintance with men in all departments of life, he thinks that he can honestly say that he has never known a person, either man or woman, whether in the gospel ministry or out of it, who has been given to the reading of novels, who has not been perceptibly weakened either in his intellectual or moral powers, or in both. While he knows some men who have attained some prominence in the pulpit who are given in some degree to novel-reading, yet he does not know one such clerical novel-reader who is not living far beneath his opportunity and privilege, and below the eminence which it would have been possible for him to have attained if he had fed his mind upon fact instead of fancy, if he had made the real and the actual the subjects of his thought and the basis for his judgments and conclusions.

Not only is the mind to be kept pure, but the imagination must be carefully guarded. Turn away from obscene pictures as you would from the most loathsome contagion. The influence of an obscene picture is contaminating, and its effects are deceptive and destructive. The influence of vicious pictures often leads to illicit sexual indulgence, plunges the unhappy victim into a life of vice, and in hundreds and thousands of cases terminates in diseases which are far-reaching in their results upon the inoffensive and innocent as well as in their terrible physical and moral effects upon the guilty offender.

Banish from your room and your possession all photographs and pictures whether known as

works of art or shielded under some similarly deceptive and euphonious title, but which are nevertheless "nude and nasty," and which consequently beget impure thoughts, pollute the imagination and debase that which is noblest and best in the beholder, it matters not whether the pictures are suspended from the walls of an art gallery or grace (disgrace) the parlors of the wealthy.

If you desire to be pure in body you must also be pure in speech. "Be not deceived; evil communications corrupt good manners." While the harboring of evil thoughts tends to the degradation of a single individual, impure speech debases not only the person who utters it, but degrades those into whose ears the vile thoughts are poured. There are men who would give thousands of dollars if they had not looked upon some obscene picture which has so photographed itself upon the mind that it refuses to be obliterated, or has become animated and quickened into an almost ever-present thought or dominant passion. So there are those in whose memory the recollection of a vile story lives, clinging to the very fibre of their being, refusing to be banished from the thought or obliterated from the memory. If you would "Flee youthful lust" you should also flee from those who are lustful in their thoughts, their lives, or their speech. Avoid and turn away from impurity, whether it be that which is loathsome to the eye, abhorrent to the thought, or degrading to the imagination. Close your ears to the corrupting influences of vile stories which are so effectively plumed with wit and pointed with fancy that they pierce

and poison the very soul of thought and character.

The young man who desires to be pure in life must also be careful about the purity of his blood. No man can eat pork, at least to any considerable amount, without perceptibly poisoning his blood. Numerous forms of skin disease are easily traceable to the eating of pork, both fresh and cured, in the many forms of sausage, pudding, ham and bacon. But some people say if pork is not to be eaten, then why was it created? The hog, like the hawk and the crow, is a scavenger. He was created to eat that which is loathsome, and which, if not destroyed, would endanger our lives by exposing us to infection and death. Where there are no facilities for the destruction of garbage by great furnaces such as are erected in the outskirts of large cities, swine may serve a useful office in the consumption of garbage gathered from large areas. Garbage, however, should be consumed, and this can easily be done by burning it in the stoves and furnaces in the abodes where it is accumulated. But even where swine are kept to consume the refuse, there is no reason why the flesh of these scavengers should afterward become a form of food for human beings.

The great basis, however, for moral purity is to be found in the human heart. The unregenerated heart is utterly at enmity not only against God, but against everything that is noblest, purest and most Godlike in human nature. Many do not so regard it, but "the heart" by nature "is deceitful above all things, and desperately wicked." It is not only without faith in God, but is also without faith in

humanity. No man has a reasonable basis for permanent personal purity until he has a pure heart. The natural heart "is at enmity against God, is not subject to the law of God, neither indeed can be." This wicked heart of stone must be taken out of our flesh, and God must give us a new heart, "a heart of flesh." We must be born of God, we must have that regeneration of the Holy Ghost of which Christ spoke to Nicodemus, when, in answer to the inquiry of Nicodemus, "How can a man be born when he is old?" Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Nicodemus desired to know more fully concerning this second birth, or this regeneration by the Spirit of God—to him it was a mystery. He did not understand spiritual matters. Like thousands of other honest inquirers he was in search of light—Jesus said to him, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit."

Or, to express this change of mind and heart in our own language, we would say it is illustrated in your own experience when you look out of the window and you say that the wind is blowing from the north. Now you cannot see the wind, but you can see the effects of the wind. You can see the dust and the leaves and the straw which are driven before the wind, and therefore you say that the wind is blowing from the north, because it is driving the dust and leaves and straw toward the south. After a time you look out of the window, and you say

that it is the south wind. How do you know that the wind is blowing from the south? You cannot see the wind, but you see the effects of the wind; you see the straws, and the leaves and the dust, that are now driven before it in the opposite direction; therefore you say that the wind is changed. Just so it is with every one who is born of the Spirit. You cannot see the Spirit. He comes into a man's heart and into a man's life, and makes of him spiritually a new creature. At one time you look out upon his life and conduct, and you see that he is worldly and selfish, given perhaps to lust and vice, and that he hates God, that he despises His Word, that he avoids the church and all that is good and pure, and so you judge correctly from these outward manifestations that the influences which prevail within his heart are unrighteousness, that he has not been "born of the Spirit." But after a time you look out upon this man's life and conduct again, and you see that there has been wrought a great change. Instead of hating spiritual things, despising God's message, and speaking contemptuously of the church and godly people, he now worships God, reads His Word, attends regularly upon the services of the church, and leads an upright Christian life. These changes are named by Christ as the evidence that that man has been the subject of this mysterious and transforming power of God. Now you did not see the Holy Spirit when He came into this man's heart, but you have observed the outward results which have been manifested in his life; therefore you say that that man has been regenerated, that he has been born of the Spirit. He might be able to tell just when that

change occurred, and, again, he might not be able to tell the day, the month, or even the year when the change occurred. That the change has taken place there is no shadow of doubt in his own mind or in the minds of those who know him. Such is the change of heart to which Jesus referred, and to which we refer when we say that no man can be permanently pure in his thoughts and life without having a pure heart as the basis for that purity.

These principles are not only written in the Word of God, but they are also written deep down in our nature. The instinct of the soul is to reach out after God, just the same as the plant which is placed by the window reaches out after the light. It soon bends over toward the window, and if you turn the plant around so that it bends inward toward the room, it will only be a short time until you will find that the natural reaching out of the plant after the sunlight has bent it over again toward the window. So you may seek to turn your mind and your heart away from God, but they will reach out naturally toward the divine light of the Son of God.

If you were a frequent visitor in the crowded wards of some large hospital, and were observant in your visits, you would note how naturally these pale faces, as with a common impulse, are turned toward the light. You might ask of them the reason, but they might not be able to tell you why. The reason is written in their nature, deeper down than their understanding. They do so naturally, they do not know why. So there is a universal instinct of the soul that turns the face of every sin-sick mortal toward the light

of divine truth, toward the Sun of Righteousness. But how many are to-day unhappy, simply because in their nature, deeper down than their understanding, there is a longing and a reaching out after God and heaven and sacred things, while at the same time, in wicked rejection of their Saviour, they are turning their faces away from Christ, the light of the world.

Next after the grace of God, perhaps no other earthly influence is more salutary and helpful to the young man who is struggling for purity of thought and life than the influence of a pure-minded, noble and inspiring woman. The companionship, or even the acquaintance, of some women is not helpful to a young man who is struggling for mastery over his lower nature. Some women, although not impure in their lives, are yet impure in their hearts. Amative by nature, voluptuous in form, and with a predominating sensuality, they inspire impure thoughts and arouse the most dormant sexual nature. But these conditions are not found among the majority of women. As a rule, they are by nature chaste, pure-minded, and when their hearts are endued by divine grace and their lives are brought under the sway of refining and religious influences, if they are not rendered frivolous by society or empty-headed by novel-reading, their companionship and acquaintance are more than likely to prove helpful and inspiring to a young man. Association with women who are pure in heart and noble in life is never anything but inspiring and elevating.

When a man loves a woman who is pure and noble, and when he sets up for himself the same standards of moral and personal purity

which he sets up for her, he has thrown around himself one of the surest and strongest of human safeguards.

No man can possibly make a greater mistake than to set up two standards of virtue, one for men and the other for women. The problem of social purity will never be solved so long as women condone in men the sin which consigns one of their own sex to the eternal obloquy and endless ostracism which is heaped upon her when she goes wrong. The measure which is meted out to women should also be meted out to men. A moral leper, regardless of sex, deserves to be ostracized and banished.

Why should there be two standards of morals, one for women and another for men? Why should it be thought right for a man to do what is universally acknowledged to be wrong for a woman to do? Has God made one standard for men and another for women? Does the moral character of the act depend upon who does it? Is the question of right and wrong a mere question of gender? If God made His own immutable nature the basis of the moral law, then surely the moral law is unchangeable, is the same for male and female, for bond and free, for rich and poor, for black and white; without regard to race, class, color or condition. And the question remains, if God did not make the double standard of conduct and character, then where does it come from and who made it?

The double standard is of human origin. It did not originate in civilized, but in uncivilized society; not in Christian communities, but in pagan lands. It is, indeed, remarkable that a principle so essentially pagan could engraft

itself so successfully upon our Christian civilization and bring forth abundantly in this enlightened age the fruits of a genuine heathenism.

In the benighted periods of the world's history the wife was purchased, stolen or captured. She was regarded as a mere chattel, to be bought or sold or even slain. Women had no personal rights to be recognized or respected, but the will of the man was regarded as supreme. It was regarded as his right to require upon the part of his wife the strictest fidelity, while he exercised the most unrestrained license and regarded himself accountable to no one. While the man set up restrictive standards for the woman, yet in his own life and conduct he ignored every standard of justice and broke down all the barriers which nature had set up. This unequal, unjust and unrighteous standard is, in this enlightened century, not only tolerated, but by many even held and taught as a correct standard of moral character and conduct.

Now the moral character of an action is not determined by the gender of the doer. Guilt or innocence does not attach itself to the body, but to the soul. The body is only the instrument of the soul. It is not the body that is to be judged for the deeds done while the soul and the body are united, but it is the soul that is to be judged for "the deeds done in the body." It is not the house, but the occupant of the house that is arraigned, and upon whom judgment is passed.

Neither is the character of an act to be determined by mere incident. The body is only the home or temporal abode of the soul. The

style of the house or its materials does not determine the character of the deeds of its occupant. An act that would be wrong for a person who lives in a white house would not be right for another who lives in a brown house. The character of the acts of the tenant is neither affected nor determined by any variation in form or color of the tenement in which he lives. These are mere incidents. Neither is the right or wrong of an act to be determined by the gender of the body which the soul inhabits. What is right for one soul is right for any other soul, and what is wrong for any one soul is wrong for every other soul, regardless of all questions of gender, race, class or condition. What is wrong in America is wrong in China; what is right near the pole is right under the equator; what is wrong for the woman in England is wrong for the Englishman in India. God has not made one law for one nation, class or gender, and another law for another nation, class or gender. What is wrong for the soul that inhabits the body of a woman is equally wrong for another soul that inhabits the body of a man. At home or abroad, on the land or upon the sea, by day and by night, for all time and for all people, whether male or female, bond or free, high or low, there is to all but one moral law. There is not now, there never has been, and there never will be two standards of moral conduct; and it becomes men and women alike, in the home and in the school, in Church and State, to teach the true principle and thus help to correct this error, which fosters vice, defiles the individual, degrades society, results in untold sin and wrong, and destroys multi-

tudes both for this world and the world to come.

One of the greatest safeguards of a virtuous young man is intelligence. Virtue based upon intelligence is always safer than "innocence" based upon ignorance. We have not used the word "knowledge," because that might imply that a young man was to obtain knowledge by experience. Such an acquisition would be both expensive and ruinous. Intelligence can be acquired without much expenditure, either of money or effort, and without any ruin. We think we may safely say many young men who enter upon a life of vice are largely prompted in their first approaches because of their ignorance and a desire for information. What they have heard concerning women has awakened their curiosity; vile stories and corrupting books and suggestive pictures have quickened the imagination, and, conscious of profound ignorance, they undertake to secure by experience that information they have found themselves unable to acquire in a proper manner. Many of the books professing to give information and to be helpful to young men have been written by those who are themselves corrupt; the information imparted is false, the influence pernicious, because the design of the author is to work upon the imagination of his reader and alarm him in order to effect the sale of nostrums and secure from among his readers a large number of young men who will suffer themselves to be imposed upon and robbed, to their own discomfiture and the enrichment of the author.

There are a goodly number of books which are well calculated to impart reliable information

and render young men intelligent upon this as upon any other subject;[1] and no young man can come properly to know his own physical and sexual nature, and that of womankind, without being inspired with admiration and awe at the marvelous manifestations of divine wisdom displayed in these wonderful and mysterious bodies of ours, and without having his respect and admiration heightened for every pure-minded and noble woman to whom God has given life and being. Every man who knows the real nature of a pure woman will adore and desire to protect her, rather than be moved to sexual passion by thought of her, and he will desire also to lift her to a throne and to crown her with honor and to sceptre her with love. No truly intelligent man will desire to debase a pure woman with vile lust, to trample her virtue beneath his feet, and degrade her to the level of the brute.

[1] The first book in the series of which the book in hand is one, entitled "What A Young Boy Ought to Know," should be read by every young man who would be intelligent concerning the origin of life, and who would understand God's purpose in endowing man with reproductive organs and reproductive power. The several books in the Self and Sex Series are arranged upon the basis of an educational series, and the second and subsequent books cannot be fully understood until the earlier books in the series have been thoughtfully read. The information which they contain is printed in separate volumes, so that persons in different periods of life can have in a separate book such information as is suited to their personal needs. Every man should have the information which is contained in the book to boys, but boys do not need the book to young men until a few years after they have passed the age of puberty; and no young man needs the information in the book to young husbands until after he is twenty years of age.

The question of personal purity is one of greatest importance to every young man. What the individuals are, that the state will be. As a patriot and as a lover of humanity you owe it to others that you should yourself be pure. You owe it to your parents, to your business associates and to all who respect and trust you, that you should be pure. The age demands men who are pure from head to foot, from heart to brain.

But it is important also that you should realize that by your conduct you are developing or debasing your character. What you do is determining what you shall be, both in this world and in the next. If, as you should, you expect purity in the dear, sweet girl whom you hope some day to claim as your bride, you should remember that all you desire to find in her she has an equal right to expect and to demand of you. If she is to be noble and pure, then you should also be noble and pure.

But there is also another thing to be seriously remembered. What you are in your own life, that your children after you are most likely to become. If you are vicious, you are making it easy for your children to be vicious after you; but if you are pure and upright, you will be making it easier for them to be pure and upright. If we have ourselves inherited bad tendencies, we owe it to those who are to come after us that these vicious tendencies shall find in us such a resolute determination and such an invincible purpose that the strength of these tendencies shall be broken, so that the children who come after us shall inherit opportunities and endowments such as we ourselves have never enjoyed. Henry Ward Beecher wisely said that

since so much depends upon blood, every person should exercise great caution in the selection of his grandfather, and the statement is suggestive. If we are not permitted to determine the character of our grandparents, we are permitted measurably to determine the character and destiny of our grandchildren by looking carefully after the conduct and character of their grandfather.

CHAPTER III.

PHYSICAL WEAKNESS.

THE young man who finds that his physical powers are weak, owes it to himself to inquire at once into the cause. Physical weakness may be, and oftentimes is, inherited; but even inherited weakness can generally be measurably overcome. By consultation with his family physician, and by the reading of good books on hygiene and physical culture, a young man may acquire an intelligent understanding of his own physical needs, and so modify his diet and direct his efforts and exercise as to effect a great modification of any inherited weakness, and sometimes by care and perseverance even to acquire a strong bodily vigor, and enjoy a long life of uninterrupted good health. Indeed, in an extended period of close observation the writer has been impressed with the fact that the majority of men who die before they reach the age of thirty years, are those who have been gifted by nature with the best physical endowments. It is often said that it is the best swimmers who are most frequently drowned. They venture, they take risks, they oftentimes become foolhardy, and drowning is frequently the result. The same is true of young persons possessed of greatest physical endowments. With a sense of great bodily vigor they fail to become intelligent upon the subject of hygiene

and health, they neglect to cultivate or even to care for their physical powers, they expose themselves to colds, become irregular in their habits, ignore and defy all laws of health, and consequently oftenest fill early graves. The man who has a comparatively weak body, and whose physical powers are not much above the average, if he has learned how to take care of his health, and how to develop his physical powers, has a fairer chance for long life and good health than the man who has the largest natural endowment, but who, because of ignorance, unknowingly violates or openly defies all the laws of health.

Where physical weakness has not been inherited it has oftentimes been acquired, and sometimes is even self-inflicted. Too often the food is rich and indigestible, sometimes it is unwholesome, and not infrequently it is rendered thoroughly indigestible by improper cooking. Three meals should be taken daily, separated by intervals of not less than five hours. The hours for eating should be observed with careful regularity, and no food should be taken between meals. If, within a period of two or three hours after eating, food is taken into the stomach, that which was eaten at the previous meal, and is well advanced in the processes of digestion, is arrested in its preparation for the intestines by having fresh and undigested food poured into the stomach, and, as a result, fermentation sets up, and that which should be given to the intestines in a wholesome and proper state is turned over to those organs soured and fermented, and, as a consequence, headache follows, and insufficient nutrition is the inevitable result. These irregularities

produce nervous debility, and often result in producing chronic indigestion and dyspepsia. Take your food at regular hours, masticate it thoroughly, and exercise great care not to overload the stomach. Remember that most of the ills to which flesh is heir have their origin in the stomach, and that as a nation two of our great sins are stuffing and fretting.

Another cause of physical weakness is often found in the character or the quantity of sleep secured. A full-grown adult, who is in good health, and whose physical and intellectual powers are not overworked, will generally require about eight hours of sleep. The wise man, however, if he feels that his physical condition demands more than that amount of sleep, will be sensible enough to take it. Every physician knows that when his patient sleeps naturally and plentifully he is likely to recover rapidly.

The general tendency among young men and young women is to devote the hours designed for rest and sleep to social enjoyment, and oftentimes to exhausting and even debasing amusement and recreation. Unless you are naturally a very lazy person, you are not likely to take more sleep than your constitution requires; but always remember that lazily lying in bed in the morning is not sleeping. It is a pretty safe rule to sleep or to remain in bed only so long as you can sleep soundly. At all times also remember that the first hours of the night are more rich in physical invigoration and healthful benefits than the hours after midnight, and get up promptly in the morning when you awake.

Restlessness or sleeplessness during the night is always a bad symptom, whether the person be regarded either as sick or well. Your sleep should be sound, and not broken. It should not even be unduly disturbed by dreams. If you suffer from nightmare, have the sense of falling, or have dreams in which the events are full of perplexity and cause great mental anxiety during sleep, you may be assured that your stomach contains some undigested and possibly indigestible food, which was eaten at the evening meal or during the day, and you should carefully set yourself to discover what that article of diet is. It is possible that your stomach may be able to digest meat eaten in the evening, but there are many stomachs which will not digest meat taken at the evening meal, and consequently it must lie in the stomach, where it will be sure to set up irritation, and cause discomfort when awake and unrest when you attempt to sleep. The stomachs of some people will not digest fish, some refuse to receive milk and appropriate it. Rich pastry is always injurious, and to some stomachs fruit and especially bananas give subsequent uneasiness if taken in the latter portion of the day.

Anxiety and worry are also frequent causes of broken rest and loss of sleep. These keep the mental machinery in continued motion and so increase the mental momentum that the blood is called away from other parts of the body and sent to the brain in such abnormal quantities that sleep becomes impossible. Such a condition continued for even a few hours disturbs the physical equilibrium, disorders the

digestion and becomes productive of numerous disastrous results. A brisk walk in the fresh air, a sitz-bath (that is a bath taken in a sitting posture with only the lower portion of the hips and lower portion of the abdomen submerged), in water about as hot as can be borne, and continued for from five to ten minutes just before retiring, will generally be found effective. To the foregoing suggestions may also be added the splendid effectiveness of calling the circulation from the brain by a succession of long deep breaths simulating, but even more pronounced than those which naturally attend sound, healthful sleep. I know of nothing better to correct the circulation and induce sleep. If persisted in ordinary conditions of insomnia are readily overcome. While the deep breathing calls the circulation from the brain, the slight attention required diverts the mind better than any other process that I know of. Abdominal breathing or that breathing which distends the abdomen instead of the chest while the air is being inhaled is even much more effective in inducing sleep than deep breathing as ordinarily done.

If at any time your sleep is troubled and broken, rest assured there is always some adequate cause, and you should lose no time in determining what it is. Generally it will be found in the mental state or in the kind or quantity of the food eaten during the waking hours which preceded. Every young man should learn to be observant of the effects of what he eats. When you suffer from headache, or feel weak or worthless, or without animation or ambition, there is some cause for it, and you will usually find that cause by a careful review of the preceding

twenty-four hours, or at least of the forty-eight which have preceded.

No young man can afford to sleep on feathers, nor beneath them, either. The custom, in the country, of sleeping either on feathers or under feather beds, while seemingly very desirable or essential on account of comfort, because of the intensely cold room in which people oftentimes sleep in rural districts, is yet injurious, and is carefully to be avoided by those who seek strong bodies and good physical powers. Much better and more wholesome results can be secured by more sanitary beds and plenty of proper covering. Feathers are too heating. Even when lying on the side of the body the feathers are apt to press against the back and spine, and thus result in unduly heating the spinal column, which always tends to physical and sexual weakness, and often produces it. A good mattress of some sort, excepting cotton, or even a hard bed, is much to be preferred. No young man who is troubled with sexual weakness can hope to attain entire relief so long as he sleeps upon feathers or uses a feather bed as a covering. Prefer a hard bed. The amount of covering should always be moderate, and even a slightly insufficient amount is better than too much. If quilts are used they should not be so thick that they cannot be thrown back without fear of taking cold. Better two thin quilts than one thick one.

A single bed is always to be preferred, both for married and unmarried people. Where two persons sleep in the same bed, the one who has the stronger physical power is likely to absorb the vital forces from the weaker one. Where

either is afflicted with any tendency to consumption, has any skin disease, or other malady, he is likely to impart its evil influences, if not its actual contagion, to the person who shares his bed with him. If possible the sleeping-room should always be exposed to the sunlight. The apartment should be thoroughly ventilated during the day, and there should be an ample supply of fresh air throughout the entire night.

As we have already intimated, physical weakness may be due to physical excess and to self-inflicted causes. At some period during childhood or subsequent years most young men have learned, either from their boy associates, from some accidental cause, such as sliding down a banister or climbing and descending trees, or because of an unnatural sexual irritability, something concerning the unmanly and debasing practice of self-pollution. In our institutions of learning, and even in our colleges and universities, masturbation and self-pollution, and other forms of self-imposed degradation and defilement, are practiced among many of the students, and sometimes even to an alarming extent. The practice is revolting and degrading, and, if continued, is ruinous in its results. It weakens the intellectual, debases the moral and thoroughly undermines the physical man. The practice is not only a sin against God, but a sin against all that is high and holy in man's nature, and if long persisted in becomes destructive of all the possibilities which coming years have in store for the unhappy person.

The most fruitful source of self-pollution is

ignorance. If parents were faithful in the discharge of their duty to their children in this respect, the evil would be generally corrected. The silence of most parents is both foolish and culpable. The person who leaves his or her child to learn from vicious companions in an unhallowed way what he or she should have received in an intelligent and pure way from the lips of father or mother is guilty of grave neglect, and loses the best opportunity of a parent's life to establish the mind of the child in purity and virtue. Mrs. Alice Lee Moque, herself the mother of three boys, in writing upon this subject aptly and correctly says:

"Ignorance is a deadly sin. In this enlightened age we must recognize that ignorance is not innocence, and remember that to forewarn our boys is to forearm them. The truth, properly told, has never yet harmed a child; silence, false shame and mystery have corrupted the souls and bodies of untold millions."

If parents could hear the plaintive pleadings for help that come to me from every quarter day after day they would be moved to a conscientious discharge of their duty in this matter. Many of these letters are from conscientious Christian young men who say "my parents warned me against the use of tobacco and intoxicating liquors, against lying and dishonesty, against gambling and degrading companions, but of this awful evil they never gave me the slightest hint." "How could my parents, otherwise intelligent, have been so blind to this prevalent danger?" "Why is it that my parents never gave me a single word of warning?" "Oh, that my parents had saved me when a

child by telling me the truth and giving me proper warning! My ruin is due to their terrible neglect." "Here I am, a ruined man, with no one but my own parents to censure, when they could have saved me so easily." "What could my parents, my teachers in the day-school and Sunday-school, in high school and college, my pastor, physician and friends all have thought to have given me not one single note of warning. I had a hand to help me in every matter, but no one has lifted a hand to save me from the dangers of solitary and social sexual sins to which all must have known that I, like any other boy, was exposed upon every side. Why, oh, why, did no one save me by a single word of warning? How can I ever forgive my parents?"

Such plaintive pleas are daily poured out by thousands of boys and young men who might have been saved from sin, suffering and remorse by proper parental counsel.

We have learned even of educated and cultured young men at the age of twenty-five and thirty who, through ignorance, have fallen into this terrible vice. Thousands of boys and young men, intelligent and well informed upon other subjects, are in total ignorance of the nature and design of their reproductive organs, and fall into and continue in this most degrading and ruinous vice simply because they are profoundly ignorant.

There are some, also, who in their ignorance suppose that if the sexual member is to develop naturally during the growing years it is necessary that physical excitation should be produced by some mechanical means. This false and ruin-

ous idea comes from the knowledge of the fact that the muscles are strengthened and developed by exercise. But these mistaken and deluded persons do not know that by far the most important part of the sexual member is composed of the great body of nerves which centre and radiate from the sexual system in a series of network which is most intimately related to the nerves throughout the entire body. Now, instead of being developed by this unnatural process, the sexual member is itself impaired, and if the process is often repeated or long continued the result is the dwarfing and wasting of the organ itself and the shattering of the entire nervous system. In this way many a mistaken and guilty perpetrator is made to suffer the results of the sin which he commits in his ignorance.

By some strange and mistaken delusion not a few men, and even some uninformed physicians, have the idea that a pure, continent, self-contained life is inconsistent and unfavorable to the best physical well-being. In order that the reader may understand the unscientific character of this absurd theory, we quote the opinions of some of the ablest physicians, both throughout Europe and the United States, upon this important subject.

Professor Lionel S. Beale of King's College, London, says:

"The argument that if marriage cannot, for various reasons, be carried out, it is nevertheless necessary, upon physiological grounds, that a substitute of some kind should be found, is altogether erroneous and without foundation. It cannot be too distinctly stated that the strictest

temperance and purity are as much in accordance with physiological as moral law, and that the yielding to desire, appetite and passion is no more to be justified upon physiological or physical, than upon moral or religious grounds."

In order that the people might have a reliable and official answer to this question, the Union for the Advancement of Public Morality in Norway addressed a letter of inquiry to the medical faculty in the University of Christiania, to which the faculty, composed of some of the ablest physicians in Northern Europe, made the following reply:

"In answer to the letter of your executive committee, the medical faculty has the honor to submit the following declaration: The assertion made recently by various persons, and repeated in public journals and at public assemblies, that a moral course of life and sexual continence is injurious to health, is entirely incorrect according to our experience, which is herewith unanimously expressed. We know of no disease nor of any kind of weakness concerning which we may safely affirm that it might proceed from a perfectly pure and moral life.

"According to the unanimous *experience*, therefore, not according to the opinion, of these approved physicians, purity is as little injurious to a man as to a woman. The Journal of junior Norwegian physicians, who are educated and developed entirely in the spirit of modern medical science, coincided completely and emphatically with this utterance."

Professor August Forel, of Zurich, Switzerland, and Baron von Krafft-Ebing, of the University of Vienna, Austria, unite in saying:

"We maintain that for a young man up to the time of his marriage chastity is most salutary, not only in an ethical and æsthetical sense, but also from a hygienic standpoint."

In the early fall of 1902, the second great congress composed of those who had advocated and established the regulation of vice and also of those who desired the abolition of such regulation was held in Brussels, Belgium. Representatives of most of the great powers of the world were present and participated. Not only Europe, but Asia, Africa, Russia, Japan, Persia and even China were represented. This Congress was not an assemblage of purity workers. They were a small minority. It was mainly composed of a very different class. The men who had condoned and fostered vice in many of the large cities of Europe by a system of "regulation" and by a system of "segregation" were present in large numbers. Their theories, their views and their conclusions were influential. To safeguard the views and influence of each person present, a resolution was unanimously adopted, that no action of the congress could be regarded as authoritative unless it was passed without a single dissenting vote. It would seem that a clear and unmistakable declaration by a body constituted as this was would be accepted as conclusive and final, even by an advocate of physical necessity. At this congress Professor Neisser, himself the leading "regulationist," offered the following resolution, which became the authoritative declaration of the congress, because passed without a dissenting vote: "It is necessary above everything to teach young men that not only are chastity and

continence not injurious, but also that these virtues are most highly to be recommended from a purely medical and hygienic point of view."

Could any resolution be further removed from the suspicion of having originated with those who are partial and prejudiced because of purity convictions or moral principles, or could any utterance more effectively contribute to a hearty emphasis of the sentiment of the eminent physicians whom we have quoted in the preceding paragraphs.

In perfect harmony with these European physicians, Dr. George H. Napheys, in his excellent book on "The Transmission of Life," says:

"We emphatically condemn, as a most pernicious doctrine, one calculated to work untold evil, and to foster the worst forms of vice, the theory that any injury whatever arises from a chaste celibacy. The organs are not weakened, nor their power lost, nor is there a tendency to spermatorrhœa, nor to congestions, nor to any one of those ills which certain vicious writers and certain superficial and careless physicians have attributed to this state. No condition of life is more thoroughly consistent with perfect mental and physical vigor than absolute chastity."

Dr. Lydston in his text-book on genito-urinary, venereal and sexual diseases, says:

"The patient should be impressed with the idea that the sexual apparatus is best when a secondary consideration in the physical life of the individual; indeed, the average man would be better off without it, so far as his mere physical welfare is concerned. It is unnecessary

to existence, and its functions may be held in abeyance for a very long period, even for life, without necessarily producing physical injury. When thus held in abeyance the generative function may be called into action at any time, and present no evidences of deterioration from the compulsory rest—assuming that the physical has been held under the control of the moral nature."

To show the fallacy of the theory of physical necessity and to present the opinions of some of the most learned physicians upon this subject, the late Mr. Aaron M. Powell, then the editor of *The Philanthropist* and the President of the American Purity Alliance, obtained and published in tract form the views of all the most prominent physicians resident in the vicinity of New York City upon this subject. The subjoined testimony of these physicians is in perfect accord with the foregoing statements, and is also emphatic and conclusive.

"In view of the wide-spread suffering, physical disease, deplorable hereditary results, and moral deterioration, inseparable from unchaste living, we the undersigned, members of the medical profession of New York and vicinity, unite in declaring it as our opinion that chastity, —a pure, continent life, for both sexes,—is consonant with the best conditions of physical, mental and moral health."

With a view to securing the testimony of the highest medical authority, this declaration was submitted only to practitioners who were specialists and the most eminent authority on these subjects in the various medical colleges and hospitals, and their statements were not only

unanimous, but hearty to an unqualified degree. Such united, clear and conclusive testimony surely leaves no room for doubt upon this important question.

Not only is the best medical authority of the world united upon this important subject, but the falsity of this delusive and destructive sentiment, so widely prevalent, can be established by many independent proofs, which space does not permit us to elaborate here.[1]

Not only is the testimony of the best and ablest physicians against this false teaching, but the courts are against it. The laws of every Christian land are hostile to this false teaching because it is hostile to the home, to marriage and to the constituted order of civilized society. It would substitute the harem for the home and the concubine of the east for the wife and home-maker of every Christian land. It would overthrow the constituted order of society and introduce in its place a veritable social chaos. It would dethrone love, and exalt lust to love's sacred and sceptred place.

Not only human, but divine law is against it. The Creator could not, and most assuredly did not, ordain one law in our members, and enjoin another in the moral code, the one at variance with the other. He would have been inconsistent with Himself if He had ordained one law in man's physical nature, and another contrary to it in the moral code, where He commands, "Thou shalt not commit adultery."

The falsity of such a doctrine is also

[1] This subject is discussed most thoroughly by Rev. F. B. Meyer in the pamphlet entitled "A Holy Temple" issued at 5c. (3 d.) per copy post paid.

illustrated in the experiences of those who live most in harmony with its teachings. Are they happy? No! For the most part they are not only unhappy, but miserable. Their consciences disapprove of such a course, and they are themselves sensible of the wrong done, both to their manhood, and their moral nature. Their social nature yearns, not for a consort in sin, but for the companionship, the sympathy and inspiration of a loving and sincere affection. What the physical results of such a life are, is seen in the havoc and ruin that are quite inseparable from such false teaching. The evidences are manifest in the ruined lives of the multitudes of physical wrecks that strew life's coast in every land. This teaching introduces intellectual, social, moral and physical disorder and ruin not only into the life of the individual, but the nations where this doctrine is taught and most easily lived, are all still struggling under a burden of ignorance and superstition, and are limping and lagging far behind in the splendid advance of the world's civilization and progress.

The theory of physical necessity is at variance not only with the law of natural affection, but also of sexual affinity, for those who live in harmony with its teaching when seeking their gratification ignore all distinctions of class, diversity of age, and generally even of race and color, and are often not deterred by conditions and surroundings the most degrading and the most unsanitary, or even by the most loathsome forms of disease.

By the same course of reasoning as that pursued to establish a law of physical necessity for

men, it would be quite as easy to make out a law of physical necessity for women; for while the physical inclination is more continuous in men, yet it is no more imperious than at its periodic insistence in women.

But the theory of a physical necessity for man fully ignores the rights of woman. It makes her the mere creature of man's lust; it denies her the right of control of her own person; it robs her of all her most sacred rights and privileges, and manacles her in a slavery which is more servile, more degrading, and more cruel than any ever inflicted upon man in any age or in any land. The Creator did not intend that man should be woman's destroyer, but her defender and protector. Woman's exaltation and honor are man's benediction and blessing. Whatever wrongs and injuries are inflicted upon her, are alike inflicted upon him. She is his counterpart and complement, and united in holy wedlock they together constitute the reproductive unit; and it is a unity which cannot be disturbed, either by addition or subtraction without detriment to both parts of the unit.

It is impossible to countenance for one moment the law of physical necessity, even if we only take into account the physical well-being of the male. But the physical is not the only portion of the male nature. Man is a moral, a social, and an intellectual being. His sexual affinities are not satisfied and fulfilled by mere physical gratification. Man has a moral nature, and a conscience, and the requirements of the law of physical necessity are at variance with both of these.

He is also a social being, and the require-

ments of his social nature cannot be met until he finds, not only his physical, but his social, and moral, and intellectual complement. A consort is not a companion, never was, and never can be, and the demands of his social nature can never be met and fulfilled by harlotry, but only by wifehood; and in no land where this false teaching is permitted to work out its legitimate results are intellectual, or moral, or social qualities to be found among women, and where women are not intelligent and moral, and where they are not man's social equal, there men are themselves debased and degraded, both as individuals, as a class, and as a nation.

But without devoting more time to this false idea which has been the physical, moral, social and financial undoing of so many men, let us return to the subject of physical weakness.

Where a young man has inflicted physical weakness upon himself by a course of sexual defilement and physical debasement, his only security is in its *immediate* and *complete* abandonment. To accomplish this he needs a thorough and overmastering determination to bring his lower nature into subjection to his higher intellectual and moral natures, to call upon God for forgiveness for the past, salvation for the present, and grace and victory for the future. Any young man who continues his evil practice may be sure that he is steadily undermining his physical powers, destroying his health, and if persisted in, it will bring ruin, regret and remorse, and in some instances even bring softening of the brain, weakening of the intellect, and convert its unfortunate victim into an imbecile,

thus preparing himself either for the insane asylum or an early place in the cemetery. If the course is persisted in, the saddest results are inevitable. The sin and its consequences are inseparable. Well might a young man in such a condition cry out and say, "Wherewithal shall a young man cleanse his way?" and the answer must be given, "By taking heed thereto, according to Thy Word." Such an one needs to hear and heed the injunction, "Abstain from fleshly lusts, which war against the soul."

In many instances—and we think we can safely say in most instances—where there is sufficient moral manhood left to desire to be free from this sinful and destructive practice, and where a young man will rise up in the dignity of his manhood and declare that he will be free, that he will put the monster under his feet, that he will fight if needs be until death for his victory, that he will regain his physical, intellectual and moral powers, such a young man has reasonable hope of success, and, with the blessing of God, he is sure to be crowned with eventual victory over his passions, and may even regain, if persistent and faithful through a course of subsequent years, his manhood and sexual powers.

In extreme cases, where a young man is suffering severe physical effects or feels his total inability to make an effort to subdue his passions, or his physical powers are being exhausted by a constant loss of seed, or sexual fluid, it may be necessary to apply to a competent physician. But in all such cases a young man should be careful to select a man of experience and good judgment, a man of pure life and Christian

character and of irreproachable standing in the community. Carefully avoid men who are without standing or character, and who would advise illicit sexual intercourse as a substitute for self-pollution and a remedy for sexual weakness. Such a remedy always proves worse than the disease. The physical condition is sure to be aggravated, one defilement is followed by another, an additional deadly blow is administered to the moral nature, and the young man who before was at least safe from the grave dangers of numerous sexual diseases finds himself exposed to new forms of corruption, and even to syphilis itself, which is so much to be dreaded because of its loathsome character, its incurable nature and its terrible consequences. The unhappy victim who follows such advice, instead of finding the peace of conscience and sexual repose which he so much needs, will find himself unwittingly plunged into additional excesses, and his weakened sexual nature hurried on to a new purgatory of torment. The mind which needs strengthening will be weakened, the imagination which needs purifying will be defiled, and thus damnation is deliberately dealt to the young man who seeks help and healing at the hands of an incompetent person, who may be nominally, but who is not really a physician. I have never been consulted by more hopeless wrecks than those who have followed such ruinous advice. The ruin has been complete, involving not only the physical but the moral and intellectual man as well. When a physician advises illicit intercourse, he would only be properly rebuked if his patient were promptly to ask for an introduction to the physician's own

wife and daughter, and inquire when they would be at leisure that he might meet them. The physician who advises sexual indulgence outside the bonds of marriage is party to the commission of an infamous crime, and deserves the severest punishment prescribed by law for the commission of such outrages.

While the results of self-pollution are not imaginary, but real, yet any young man who has the courage and the strength of purpose necessary to resolve to be free, and who is willing to use the simple and sensible helps and suggestions which are made available to him, need not despair. There is a tendency in human nature to imagine that we have inherited all the ills to which flesh is heir; but even where a young man has been guilty of this debasing and destructive vice he should turn from the dark picture which is behind him, from the recollections of the filthy past to the brighter future and the inspiring promises of hope and deliverance. These may be his, if he will accept the advice of his real friends and the help which the Great Physician promises to those who ask Him.

When attempting the reformation and the regaining of lost powers, it will be necessary for you, first of all, to be honest with yourself, and to institute an intelligent inquiry into your REAL physical condition. Do not allow your imagination to frighten you, neither allow yourself to be self-deceived concerning actual conditions by any desire to continue in a course of sin and ruin.

The fact that you cannot run as far or do not have powers of physical endurance equal to some other young man, or that you cannot re-

member certain facts, dates or other things as well as you think you ought or wish you could, or cannot accomplish in your studies results equal to what some others seem to accomplish is no evidence that such conditions arise from a weak or diseased condition of your reproductive nature. Men differ physically, intellectually, and in every other way, the same as there are differences in the metals. Lead, iron, steel, copper and other metals differ because of inherent qualities, and when instituting an investigation into your own condition it is always well to begin with *inherited* qualities so that you may justly estimate acquired results.

If you need the consultation and advice of a physician go to your family physician, or, if you prefer, go to some other physician; but always select one whose moral character and acknowledged ability render him a suitable and safe adviser in such a time of need.

What most young men who seek medical advice need is to have their minds set right on several subjects. First, that emissions are common to all normal and healthy men. Second, that many young men become unnecessarily alarmed by the literature issued by quacks and impostors, and that what they need is the personal assurance which the consideration of their own individual case alone can secure. Thirdly, that many young men have the false idea that medicine is necessary and essential, while in most instances medicine can really accomplish little or nothing for them. Fourth, that what is to be done for them must be done by themselves.

If, by some vicious course, either mental or

otherwise, large quantities of blood have been sent to the reproductive organs until these blood-vessels have become distended and the organs are unduly stimulated by this abnormal flow of blood, no medicines on earth can effect a cure. There may be some instances in which medicine may be judiciously used to secure some form of temporary relief, either mental or physical, but if an abnormal amount of blood is centering in the reproductive system, the only thing that will effect a cure is by adopting methods that will call away the blood from the reproductive nature to the muscle, to the brain, and elsewhere, and thus enable the entire system to restore its normal and healthy equilibrium.

To effect such changes the sexual parts should be bathed in cold water night and morning. This will tend to allay and quiet, and be helpful in the endeavor to secure a better mental method, and assist the person to turn the mind from sexual to other subjects.

There should also be such a course of physical culture as will call the blood into freest and most healthy circulation in all the muscles distributed in every part of the body. This part of the treatment is very essential and should be persisted in, not simply for a week, or for a month, but persisted in regularly for an indefinite period, or better still, throughout the entire life.

Great care should be exercised to secure plenty of fresh air in the sleeping-room. As much time as is necessary should be devoted to outdoor recreation. In some instances a brisk walk in the open air, continued even to the point of weariness, is conducive to good and healthful sleep.

It is also essential that the mind should be engaged in noble purposes and laudable ambitions. Valuable books of history, biography, travel, science, and the like, should engage the mind and call it away from sexual subjects.

Care should be exercised with diet, and in all respects a young man should live a thoroughly natural, normal, healthy, vigorous life.

When it is desired to escape from vicious practices and as far as possible to correct what evil has been done, it must not be expected that the consequences, the result of vicious practices, continued for months and sometimes for long years, can all be counteracted and remedied either by a few doses of medicine or by following the above suggestions for a few days or weeks, but sometimes it requires months and even years of determined, persevering purpose. But in it all constantly remember that the good to be secured is worth all the effort it may cost.

When a young man would seek medical advice he should above all things avoid quacks. The policy they pursue is to frighten you, to work upon your imagination, and to make such alarming and unreliable statements as will induce you to purchase their nostrums and subject yourself to such a series of humiliations and impositions as will enable them to pilfer your purse without rendering you in return any help, but more likely leaving you in a much worse condition than they found you, and you must eventually seek reliable information and the services of a trustworthy physician, to whom you should have applied at first.

But you may ask, how shall you know whether a man is a quack? If he has a flaming adver-

tisement in some daily or weekly paper, or even in some reputable magazine, claiming under the various terms of "weak men," "men's diseases," etc., etc., to cure sexual weakness and men's diseases you may safely regard him as a quack. Oftentimes these impostors advertise in the high-sounding name of some "great medical association," "medical museum," "hospital," or otherwise, but they all have the same pretentious form of advertising and in response to inquiries send out circulars that are intended to alarm, deceive and defraud.

At this point it is necessary also to say something upon the subject of what is often supposed, but seldom really is, sexual weakness, and which is known to all young men, and older ones also, who have arrived at the age of puberty, as emissions, or wet dreams—the loss of semen or sexual fluid during the hours of sleep. The quack will tell you that any and all loss of semen is a loss of manly power. While this statement is relatively, it is yet not really, true; and, in the sense in which these quacks know that young men will understand it in connection with their other misleading statements, it is not true at all. The young man who would secure the highest and best development of his physical and intellectual powers will carefully seek to avoid, as far as possible, all loss of sexual fluid. But when quacks and impostors seek to cause young men to believe that any and all emissions are certain and unmistakable indications of coming imbecility, the statement is both preposterous and absurd. Such a statement is wholly unreliable and misleading. After years of acquaintance with men in all periods of life,

and after having spoken freely with many upon the subject, the writer is frank to confess that he has yet to meet the first male member of the human race, who has passed the period of puberty and who has attained to early manhood, who has not at some time had such emissions, and from whom an undue accumulation of sexual fluid has not passed during hours of sleep in a dream of a more or less amorous nature.

I have also carefully examined the very best medical authorities upon this subject, and find that all reliable writers are agreed that such loss of semen, if not occurring at too frequent intervals, is not only general, but natural. The only point to be settled in this question is that in reference to how often such emissions may occur with a person who is in a normal condition and in good health. It is difficult to lay down any rule which would be absolutely without an exception in all instances. What might be normal to one man might be unnatural and exhausting to another. In exceptional cases, or for a very limited period, emissions may occur as often as two or three times or even oftener in a single week without injury to a man, yet few men need suffer emissions more frequently than once in two weeks. The safe limit is generally stated to lie within a range of from one to five weeks. With persons in normal condition, who have proper food and take sufficient recreation, and whose minds are properly engaged and whose time is suitably occupied, emissions are not likely to occur oftener than once in two or three weeks, and in exceptional instances sometimes not even in a period of four or five weeks. Where they do not occur more frequently than

this, and the body is kept in good health, and other conditions are normal, they need not be the occasion of anxiety. There are occasional instances when a man may not feel weakened or depleted during the succeeding day after having suffered from an emission; but, as a general rule, he is not only likely to feel disgusted with himself, but is also likely to feel a temporary enervating effect. Where such effects uniformly extend beyond the period of twenty-four hours, or leave a permanent sense of depletion and weakness, the person should seek medical counsel and advice.

I am constantly in receipt of so many letters from young men in good health whose minds have been disturbed by the advertisements and printed matter distributed by quacks and charlatans that I am deeply impressed with the importance of helping to teach all young men that these involuntary losses during sleep, if not so frequent as to cause a depleted physical or mental condition may be regarded as thoroughly natural and should be the occasion of no anxiety.

The periodic loss of semen during sleep is as natural to the normal male in good health as menstruation is to the normal female who is in good health. Indeed only during periods of sickness do such losses wholly disappear, and their absence is itself an indication of some abnormal or unhealthy condition. The continent male in good health will average an emission about once in two weeks; at some periods of the year at shorter intervals, and at other periods of the year at longer intervals. It is also well to note that when overworked mentally, during periods of special stress, and when not in good

physical condition, emissions may occur as often as two or three times in a single week without being the occasion of unnecessary alarm, so long as the general health is good. Under all ordinary circumstances, emissions, unless attended with some special significance, need not be the occasion of any anxiety.

Every young man needs to have impressed upon his mind the necessity for proper restraint, and the importance of an earnest vigorous effort for a continent, manly life, so that with wholesome food, plenty of exercise, inspiring companionship and lofty ideals, he may have a mind free from unnecessary anxieties and be able to attain life's great purposes and possess himself of all the peace and blessing which the Creator intended for each of His creatures.

In his "Confidential Talks with Young Men," Dr. Lyman B. Sperry says:—"The one great fact regarding this matter which I desire every reader to understand, and fully accept, is this: Seminal emissions sufficiently frequent to prevent over-distention of the seminal vessels, are nature's best way of treating the condition; and unless the discharges are very frequent, and accompanied by marked physical or mental debility, they are not injurious to the health and do not call for medical treatment; to stop them by means of medicine, were this possible, would result in serious damage to the entire system.

"It is true that in many cases seminal emissions are associated with extreme nervous derangement and marked debility, but the simple fact that the two are associated does not prove that the debility is caused by the emissions. The truth is that in any given case the frequent

emissions *may* be largely the cause of the debility that accompanies them, or on the other hand, the emissions may be the *effect* of a debility which is the result largely of other causes; such for example as dyspepsia, over-work, sedentary life, excessive grief, a habit of worrying, etc."

To show that our position upon this subject is correct, we quote from Doctor William Acton, who for many years has been regarded as the standard medical authority upon the reproductive organs in childhood, youth, adult age, and advanced life. In writing upon emissions Doctor Acton says:

"Great alarm is often expressed by patients who suffer in this way; but I am enabled to give them much relief when I mention that such emissions, occurring once in every ten or fourteen days, are in the nature of a safety-valve, and are even conducive to health in persons who do not take enough exercise, and live generously. It would, however, be better for the adult to be free even from these; and I feel convinced that in one who has not allowed himself to dwell on sexual thoughts, but takes strong bodily exercise, and lives abstemiously, emissions will either not occur, or their occurrence may be looked for only very rarely. It is only when the losses or escapes take place repeatedly, attended by symptoms of prostration, with other ill consequences, that the patient should seek medical advice."

One of the greatest fallacies, however, in connection with the subject of emissions is that when the semen has accumulated, and the sacs which God has provided for its retention become full, that they must then of necessity be emptied

by an emission, or in the case of married men, by sexual intercourse with their wives. Nature has provided us not only with the sacs for the retention of seminal fluid, but its retention is necessary in order that this vitalizing and life-giving fluid may be reabsorbed into the system, and become the vitalizing and strength-giving source of added physical and intellectual power.

What we have now said with reference to the general prevalence of emissions has been said in order that we might be perfectly candid and frank with young men, and also that we might remove the possibility of their being unduly alarmed; that they might be removed beyond the possibility of being deceived by books, pamphlets and circulars which are sent broadcast over the land by persons whose only purpose is to mislead, alarm and defraud those who should simply be made intelligent and helped according to their need.

While what we have just said is true, upon the other hand, no young man can afford to be wholly indifferent to the matter of emissions and the loss of semen. At all periods of life this is a subject of vital importance. Every man should, by careful observation, vigorous physical exercise, regular bathing and judicious diet, seek to reduce emissions to the minimum, and in every way seek to reabsorb and use in his own system the sexual fluid which is so important to his highest physical, intellectual and moral well-being.

Every young man will best understand this subject when he has learned the nature and office of the glands which secrete, or take from the blood, the fluid which, after being secreted,

is transformed and undergoes such changes as are necessary to convert it into sexual fluid. These glands in the human system are very much what the laboratory is in a large chemical establishment. The fluid, which is abstracted from the blood, in a manner which the most learned can neither understand nor explain, is made to undergo such chemical and vital changes that it becomes entirely different from what it was when it was abstracted. After these changes have taken place, it is again poured back into the system to supply such requisites as are absolutely essential in order that the entire body may be kept in perfect health. It will be seen, therefore, that the sexual fluid is needed for constant use in the physical laboratory of the body. It is very possible that if one could live in that state of mental pureness and at the same time care for his body as God has intended that it should be cared for, it might be possible for a man with a perfectly normal sexual development to go for a considerable period without any loss of the sexual fluid. Such a condition may not be absolutely ideal, but we confess that in our researches we have never yet been able to find such an individual, and the statement made by quacks, that in his closing years Sir Isaac Newton affirmed that never in his entire life had he lost a single drop of sexual fluid cannot be sufficiently substantiated to make the statement credible even in this given instance. Indeed, we would feel perfectly safe in offering a thousand dollars for positive proof that Sir Isaac Newton ever made such an absurd statement.

The importance, however, of struggling for

such *ideal* physical perfection is recognized by all who seek the most perfect physical and intellectual development. Whenever athletes are under training for some contest demanding the most perfect physical development, and the best possible powers of endurance, even the married among them are required not only to abstain from all sexual indulgence, but are often also required to leave their homes and take up their abode where, as far as possible, they shall be removed from the sexual stimulus and excitement which come from the presence and even from the sight of women. The extent to which the excessive loss of sexual fluid tends to weaken the system is clearly illustrated in the Old Testament in the instance of Samson and Delilah. While much of what is meant by the statement that Samson was "shorn of his hair," research will doubtless make very plain some time in the future, yet it is universally agreed that Samson's enemies, with a full knowledge of the weakening effects of excessive and especially of illicit sexual indulgence, used Delilah, who was a harlot, to divest Samson of his strength so that they might conquer the giant, whom they could not overcome by any other stratagem, or by the united strength of many.

That the seminal ducts in which this fluid is retained naturally empty themselves when filled to repletion is unquestionably true; but the false idea which we desire to correct goes upon the theory that a man is not weakened by the loss of sexual fluid if the sacs have simply emptied themselves when they were full. The cause of sexual weakness lies back of the emptying of these seminal ducts or sacs. The moment any young

man stimulates his sexual nature by impure thought, by reading books which are calculated to excite the sexual nature, by looking at obscene or even nude pictures, by attendance upon the theatre, or participation in the dance, by association with those who are lewd and who tend to quicken his sexual passion—I say when any young man thus stimulates his sexual nature he causes the seminal fluid to be secreted more rapidly than nature has intended, and in this way he saps his physical and intellectual nature by the undue excitement of the sexual nature and the abnormal secretion of more than the usual amount of seminal fluid. The cause, therefore, of sexual weakness lies back of the emission itself, and is found in the pollution of the mind, the debasing of the imagination, and the abnormal quickening of the sexual nature. By such influences the physical nature is drained in order to supply the seminal fluid, which is abstracted from the system and is accumulated in the sacs more rapidly than nature intended or can dispose of it in the system, and consequently it is ejected during sleep in the form of emissions. Let it be distinctly understood that on account of these results the young man who pollutes his mind or imagination undermines his moral nature, weakens his intellect and saps his physical powers.

What we have said with reference to the secretion of the seminal fluid is very simply illustrated by the action of the mind upon the secretion of the salivary glands and also upon the tear glands. The simple thought of eating peaches, or of anything which is specially agreeable to the taste, causes an instant flow of saliva

into the mouth. It is not necessary that peaches should really be eaten, but the glands respond to the simple thought, and the moment you think of eating peaches the saliva begins to flow in increased abundance into the mouth.

The same is also true with reference to the tear glands. Steadily, hour by hour, the moderate and requisite amount of fluid necessary to wash and cleanse the eyes is steadily secreted and poured upon these organs of vision; but, as soon as the heart is stirred with emotions of great joy, remorse or sorrow, this fluid is secreted in greatly-enlarged quantities and poured into the eyes, overflowing the cheeks in the form of tears.

It is easy to understand that if the salivary glands were thus to be too frequently and unnaturally stimulated, as is oftentimes done by those who chew gum for several hours and day after day, the glands themselves are exhausted, and become diseased, the equilibrium of the body is disturbed, and the result is detrimental to the entire system.

Now the same thing is true of the glands which secrete the semen. When the mind is permitted to dwell unduly upon sexual subjects the secretions become more rapid than is designed, the system is drained, and more injury is done by the impure thought that produces this result than by the dream which attends the emptying of the sacs which are flooded with this vital fluid more rapidly than it can be reabsorbed for use throughout the entire system. Thus it will be seen that the purity of the mind is both of primary and vital importance.

But we must here make some helpful suggestions to those who seek to avoid this form of sexual

weakness, or who desire to escape from the consequences of a polluted mind and a degraded imagination, to those who would master what has hitherto been a dominant passion or regain moral, intellectual and physical powers that have been weakened or partially lost. The suggestion made in the second chapter under the title of "Personal Purity" must be carefully observed and rigidly followed. We also refer the reader to what we have said upon this subject in Part Four of the book "What a Young Boy Ought to Know," Chapters 14 to 18. We also make the following suggestions, which if followed should prove most valuable and helpful:

First, cleanliness of heart, of thought, imagination, and of purpose must be reinforced also by cleanliness of body. Every man, woman and child should bathe at least once or twice a week. In addition to the ordinary weekly bath, there should also be added the daily morning sponge or hand-bath. Any young man who will begin in the month of July or August, when the weather is warm, by washing his entire body each morning, by simply dipping a small quantity of water from the bowl or basin and wetting the entire body, not omitting the eyes, face, neck and feet, and then follow such ablutions with a thorough rubbing with a dry towel, and subsequently follow this with a vigorous rubbing of the body with the bare hands or a coarse towel, will find such invigoration and beneficial physical results that he will doubtless desire to continue the habit throughout the entire year. If begun in the summer, as we have suggested, there is no danger of contracting a cold, and as the weather gradually grows colder in the fall, no

shock will come to the system, and even though the sleeping-room should be so cold that ice would form in the pitcher during the night, the morning bath will be taken without a shudder, and the invigoration and healthy glow which will follow will be more than a recompense and reward for the resolution, time and effort which it costs. The writer began such baths when a boy, has continued them without interruption through his entire life, and conscientiously believes that they have been of inestimable physical benefit. The man who takes his regular morning hand-bath with cold water is also fortified against taking cold in all periods of the year, and will be blessed and benefited both physically and mentally in many ways which we cannot now stop to enumerate.

Where emissions occur at too frequent intervals it will be found very beneficial to stand the bowl upon the floor, and then, with the body placed in a sitting position over it, the water should be dashed freely over the sexual organs each morning, and, if necessary, each evening.

Every young man who would remain pure, and who desires to retain his fullest physical powers, should conscientiously avoid any unnecessary handling of his sexual organs. But even with such a thought in mind he should not neglect at his weekly bath, and sometimes at his daily morning bath, to press the foreskin back over the head of the sexual member, and carefully cleanse under the skin any accumulation of smegma, or soapy secretion, which if left undisturbed will set up an irritation and thus render the sexual member sensitive and tend to sexual irritability.

The second in importance is the matter of physical exercise. If the life is sedentary, if the young man is a student, a bookkeeper, or engaged in any employment which makes it necessary for him to be in a sitting or even in a standing posture during much of the day and without sufficient physical exercise to keep the body in good health, he should devote at least two hours a day to physical recreation. A distinction should always be made between exercise and recreation. The muscular powers may be brought into activity while engaged in ordinary daily duty, and that would be exercise; but it might lack that element of agreeableness and pleasure which would entitle it to be called recreation. The man who has followed the plow all day may not be so much in need of exercise as of recreation, and the form of recreation which would be best suited to his need might not be that which would be so well suited to one who has been spending his day within the four walls of the counting-room bending over the ledger, or who has been pursuing a course of studies. The postman who has walked all day will surely not need to seek recreation by an evening stroll through the park. But while an hour or two spent with a pleasant and profitable book might suit the postman's need, it might be entirely unsuited as a recreation to the student, or the lawyer, or even the physician whose physical needs might require something very different.[1]

Every young man, however, should own a

[1] See "What a Young Boy Ought to Know," Chapter 16.

set of light-weight dumb-bells, and if the height of the ceiling and the capacity of his room will admit, also a pair of light Indian clubs. To these may be added various kinds of exercises, health-lifts, and even, in cases where the income is sufficient, a well-furnished private gymnasium. No young man, however, is so poor that he can afford to be without at least a pair of dumb-bells weighing two or three pounds each, which can be purchased at a cost not exceeding fifty cents. Learn how to use your dumb-bells so as to call into exercise all your muscular powers, and secure their most healthy development and the best physical results possible, but do not neglect to take plenty of exercise in the open air. When the weather is pleasant, and the season of the year will permit, seek bodily vigor in the use of the bicycle, exercising great care in the selection of a proper sanitary saddle. In the winter skating and sledding, and at other periods croquet, lawn-tennis, golf, football and other forms of recreation will be found of great value. Physical exercise will do for your body what intellectual training will do for your mind. It will educate and strengthen it, and you will thus be fortified more successfully to resist both sickness and sexual passion.

There are many excellent forms of physical culture which secure splendid results. Indeed, some of them proceed by methods entirely opposite but accomplish results which are quite the same. While some may be better than others, yet nearly all are good, and the poorest is better than no form of physical culture at all. While young men in the larger cities may enjoy the

advantages of the gymnasium and the physical culture at the Young Men's Christian Associations, yet there are many who would like to pursue such a course in their own room, and there are also many in the country who do not have the advantages enjoyed by those living near a gymnasium. To enable such to secure the benefits of physical culture we have added an Appendix to this volume in which we have given not our own, or the idea of some single person, but publish in full the method adopted and used in the United States Navy, embodying what is called the "setting up" exercises, which will be found most excellent.

It is scarcely necessary that I should say anything about the injurious effects of liquors of all kinds upon the reproductive organs. It is well known that drunkards and tipplers are early robbed of sexual power. The ancient proverb says "Venus is drowned in Bacchus." Shakespeare aptly displays his marvelous range of information in the play of Macbeth, where the porter says to Macduff, "Drinking provokes the desire, but it takes away the performance; it makes him, and it mars him; it sets him on, and it takes him off; it persuades him, and it disheartens him," etc. Manliness and virile power in their best development are impossible to those who use liquor of any kind, in any quantity.

Here are a few brief rules, which cannot help but be suggestive:

1. Bathe, or at least wash your entire body, twice each week.
2. Avoid late suppers.
3. Never eat excessively of anything.

4. Totally abstain from the use of all liquor and tobacco.

5. Coffee and tea, if used at all, should be used in the greatest moderation.

6. Never take excessively hot or cold drinks.

7. Do not eat pork when other meats can be obtained.

8. Eat slowly, and masticate your food thoroughly.

9. Eat at regular hours each day, and take nothing between meals.

10. See to it carefully that the bowels move regularly each morning.

11. Be sure to have the bladder thoroughly emptied before retiring.

12. Sleep in a quiet place and in a single bed.

13. Retire early, and sleep as long as you can sleep soundly.

14. Keep your room well ventilated, especially your sleeping-room.

15. Exercise at least two hours each day in the open air.

16. Keep the feet warm and dry, and throughout the entire year wear suitable undergarments.

Every young man who desires to remain strong, or to regain his physical, intellectual and moral powers, should have an absorbing purpose in life. Live with an aim, and let that aim be high. The man who aims at the sun will shoot higher than the man who aims at the earth. If you do not build a few castles in the air, you never will own any that are built on the earth. Devote yourself with untiring diligence to some department of work. Determine

what is to be your life-purpose, and devote yourself absorbingly to its attainment. Do not be contented with mediocrity. Rise above the masses. Attain to eminence. Be thorough from the very beginning. Be diligent. And if you will thus devote yourself to the untiring attainment of some worthy purpose, there can be no question in regard to your future acquisition; your life will be worth something. And if you lay all your physical, intellectual and moral powers, with all your acquisition of knowledge, wealth and influence, upon the altar of consecration to your Maker, you may hope to attain not only that which will give you mastery over your lower nature, but that which will crown you with glory and honor, not only in this world, but also in the world to come.

That the reader may have the benefit of what one of the ablest and best writers upon this subject has to suggest to those who are troubled with sexual weakness, we quote with considerable fulness from Dr. William Acton in his book on "The Reproductive Organs." Dr. Acton says: "In strong, robust young men the surgeon need not take much notice of emissions coming on once a week, but to recommend the patient to avoid late suppers, to abstain from tea, coffee and tobacco, and to lie on hair or spring mattresses instead of feather-beds, and sleep with only a moderate quantity of clothing.

"I recommend my patients to drink no fluid after dinner, supposing that meal to be taken at six or seven o'clock. This, and regular evacuation of the bladder at bedtime, together with the advice to get up and make water as often as the patient wakes in the night, will singularly

assist the treatment. A very little fluid will be sufficient to relieve any great thirst that may occur in the evening, but the rule should be, avoid drinking after eight o'clock.

"The sufferer should be told that emission usually takes place in heavy sleepers, and the best way of preventing this intense drowsiness in the morning is not to load the stomach over night with all sorts of indigestible and miscellaneous food. Care should be taken in regard to the quantity as well as quality, and I should rather say to such persons, take your principal meal in the middle of the day, and let your evening meal be light. I do not advise a man to go hungry to bed, but I am convinced, if a patient will judiciously attend to his diet, and in this respect exercise self-control, he may, without much assistance from his medical adviser, ward off frequent emissions. If, however, a young man will persist in gorging himself with what to his delicate stomach is an indigestible meal, he must not expect that any means a surgeon has at his disposal will avail to prevent these losses.

"Let me further remark, that if a man is disposed to emissions he should not allow himself to fall into a second sleep, but should rise early. In following out this plan there is no difficulty if the patient goes to bed at a reasonable hour. No doubt can exist that emissions most frequently take place in the second sleep; and it is equally certain that although a man wakes thoroughly refreshed from his first sleep, he may arise, after having taken a second doze, thoroughly prostrated. An early call, or an alarm-clock, may cure many a patient better than all the preparations in the

pharmacopœia. At first these early hours may disagree with him, but they soon become as natural as late ones were, and the patient feels a disinclination to lie in bed equal to his old disinclination to get up early. Of course, large numbers of patients will tell you that they feel so fatigued in the morning that they cannot get up. If more sleep is required—should be the answer—let it be taken in daytime.

"I believe this precaution of keeping the bladder empty at night to be more important than almost anything else in the simpler cases, and that it will be usually successful. I have known an enema (injection) of a half-pint of cold water, used at bedtime, to work well where other means have not produced satisfactory results.

"Tying a towel around the waist so as to bring a hard knot opposite the spine will, by preventing the patient from lying on his back, often prevent emissions at night.[1]

"I find that there are patients (and very intelligent ones) who have had the greatest difficulty in surmounting the disposition the brain has to summon up and apparently revel in lascivious images. Such persons are not generally strong-minded in anything; they express a wish, but have not the courage to employ the energy which the medical man tells them they must use to carry out their purpose. And, most unfortunately for such persons, these frequent emissions react on the system, and render them less and less capable of exerting proper self-control.

[1] An effective and satisfactory device, to prevent lying on the back and its attendant evils, can be had for 50 cents (2*s*) from the publishers of this book.

"Too many patients are under the impression that all their ailments may be removed by a dose of physic, and disrelish the notion that it behooves them to exert themselves, or to do anything except take the draught. For such persons medical skill can do nothing, and the patient can expect to gain no relief.

"In the more intractable cases of seminal emissions I should be disposed, at least with people of any strength of mind, to attempt the following plan, which Tissot recommended as far back as 1790. This author says, that since to break the habit is the first object, it is well to go to the root of it at once, and accordingly recommends the following plan. I have met with one instance in which its manful adoption was attended with perfect success. 'An Italian gentleman of very high station and character consulted me for quite a different affection, but in order to put me in possession of all facts in reference to his state of health, he related his history. He had been inconvenienced five years before with frequent emissions, which totally unnerved him. He determined resolutely that the very instant the image of a woman or any libidinous idea presented itself to his imagination he would awake, and, to insure his doing so, dwelt in his thoughts on his resolution for a long time before going to sleep. The remedy, applied by a vigorous will, had the most happy results. The idea, the remembrance of its being a danger, and the determination to wake, closely united the evening before, were never dissociated even in sleep, and he awoke in time; and this reiterated precaution repeated during some evenings absolutely cured the complaint.'"

Every young man will do well to follow these suggestions closely, and we know of those whose fixed moral principles are so established and pronounced that they are able to awake from an amorous dream as soon as the scenes and incidents pass that point of familiarity which they would not feel free to allow to themselves during their waking moments. When a young man deliberately and absolutely determines that he would under no circumstances whatsoever become a party to either vicious or criminal sexual intimacy, he is in position to school the mind to discover the deception about to be practiced upon the body, and by the aid of the will to arouse the sleeper to consciousness and safety. With young men of high moral standards and strong will, this method is most salutary and satisfactory.

CHAPTER IV.

EVILS TO BE SHUNNED AND CONSEQUENCES TO BE DREADED.

Every young man is exposed to the sad consequences of the errors and the sins which he commits. In some instances the person himself is the greatest sufferer. The consequences of his sin fall chiefly upon his own head. Others may not even know of his wrong-doing; and yet, while "None of us liveth to himself, and no one dieth to himself," and while no man can do a single act that is without its influence for good or evil upon others, there are some acts, the effects of which are measurably limited in their influence, after having fallen first upon the doer of them. Such is largely the case with solitary vice, or self-pollution. The perpetrator is himself the first and greatest sufferer. When he suffers, others in closest relation to him also suffer, even though they may not be aware of the occasion of their suffering. When disease affects one part of the body, all other parts of the body, because of their intimate relation and mutual dependence, suffer, and the entire body seems and is really sick from sympathy, for "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." So it is in the family, the wickedness and sin of one, is the sorrow and suffering of all.

But there are some sins which are doubly to be dreaded, not only because of the terrible results and complete destruction with which they visit the perpetrator, but because they are sins which are social. Their perpetration requires the presence and participation of a second person. The circle of serious consequences is thus widened. Two persons sin; two families or social circles are invaded, and both must suffer the sad consequences. The pure, the innocent, the unsuspecting, the helpless, are involved. Parents, brothers and sisters, relatives and friends, and sometimes whole communities are plunged into suffering, sorrow and shame.

But in the matter of social sin the sad consequences are not bounded even by these limits. In some cases,—and they are by no means few,—as any intelligent physician can testify, diseases which are next to ineradicable, are communicated, which invade every part and every tissue of the body with an infection that is as loathsome and almost as contagious as leprosy itself. It is transmitted from the guilty father to his innocent and helpless offspring from the moment of conception. It is communicated to the unsuspecting wife, and often to nurses, attendants, and even to friends through the ordinary contact of daily life. The victims of this terrible disease contaminate with dire possibilities almost everything they touch, exposing all who come after them in the use of water-closets, combs, brushes, drinking-cups, and even in the use of ordinary knives and forks, which may not have been cleansed in water sufficiently hot to kill the germs that remain everywhere after these diseased persons themselves have gone on their way.

If these dangers were visible to the ordinary eye there would be some hope of confining their fearful consequences within prescribed limits; but such is not the case. All signs of disease may disappear from the person for ten, twenty, or even forty years, and then suddenly, almost in a day, overwhelm the entire body of the unhappy victim with sores that make him an astonishment to the beholder. Like Mount Summa, with its vast sides covered with verdure and vineyards, with the inhabitants of busy cities that lay at its base, after ages of repose, bursting forth in an hour, and amidst lightning and earthquake and midday darkness, burying Pompeii and Herculaneum and the inhabitants of a vast plain in a ruin that after eighteen centuries still appals the entire world.

That outside of the medical profession there is general and almost profound ignorance concerning the prevalence, character and sad consequences of the diseases which afflict those who are given to illicit and unlawful sexual indulgence, there can be no doubt. Even those who have themselves suffered from some one or more forms of venereal disease are often as totally ignorant of the real character of the malady as those who do not know anything of its existence. After the first manifestations of the disease have disappeared they regard themselves as wholly cured, and the subsequent results which they suffer in the after months and years are never associated in their minds with the original and only cause. It is not too much to say that if the public were more fully acquainted with the character and consequences of these diseases, thousands of men would be annually saved from

moral and physical corruption, and thousands upon thousands of the innocent who are unknowingly inoculated with the disease might be saved from the contagion which is poisoning the very fountains of human life and being. There are good men and women, some of whom even in their own persons suffer the effects of these diseases which have been transmitted for a generation or two, who would raise their voices against the imparting of any information upon this subject to the general public. An intelligent physician, who has given much time and study to the consideration of this subject, in writing says: "In the great cities it is fearfully prevalent, including both sexes and all grades of society. We do not doubt that more than twenty-five per cent. of the whole population is more or less tainted with it, and the greater number innocently. Nor is it at all confined to the indigent and degraded. It holds just as firm, though concealed and held in check, in the fashionable clubs and stately mansions of the opulent as in the alleys and back slums of the dregs of our population. No man, no woman, we care not what his position or his life may be, is secure from its loathsome touch."

These questions are of vital interest to the public, and if we would save our young men from the sins which some persons condone, but which a just God judges and punishes, and if we would save the purity of unsuspecting wives, and bring into the world a holy and healthy offspring, it will be necessary that an intelligent Christian public should take up arms, not only in defence of our own homes, but in order that, as loyal and patriotic citizens, as far as possible

we may stamp out this dreadful scourge and arrest this terrible curse, which threatens to defile and overthrow, not only the individual, but the nation itself.

That some, so-called physicians, may the more profitably practice upon a diseased and suffering humanity, they do not desire to do anything that would acquaint their patients with the natural results of venereal diseases. Among the physicians of the better class there are those who are too busy in their practice to allow of the time necessary to explain these things to their patients, while others fear the depressing effects which the information would have upon the minds of those who have contracted these diseases, and who are already under treatment. But after these afflicted persons have been cured of the external appearances of disease, they often disappear from the list of the doctor's patients and go out into the world, either to contaminate others or to contract even a worse disease. On these and many other accounts there is a general lack of intelligence, and it is necessary that in this treatment we should speak plainly, so that if possible we may save the young from this leprosy of lust.

What I have to say is not the result of a slight acquaintance with the diseases to which I shall refer. For many years I have been acquainted with some persons who have suffered from these fearful diseases, and it was through them that my attention was first called to a thoughtful consideration and study of their terrible effects. At different times I have visited the venereal wards of some of our largest hospitals in this country, and in order that I might be guided by reliable

medical authority in preparing for the writing of this chapter, I have given the subject such an amount of careful reading and investigation as would enable me to speak accurately, and also to merit the endorsement and commendation of such eminent practitioners and professors as might be necessary in order to give my statements weight and authority. For the sake of brevity, and that these pages might be understood by all, I have quoted the language of such reliable medical authorities as have expressed in an intelligible way the information which I seek to communicate.

No form of venereal disease may be said to be simple, for all are at times attended with the most serious and fatal consequences. That, however, from which the patient oftentimes escapes without subsequent consequences of a serious character is known by the medical profession as gonorrhea, and is vulgarly called "the clap." There are men who say they would as soon have the gonorrhea as a severe cold in their head, but their declaration only discloses their profound igorance of the real character of a disease which is oftentimes very serious in its consequences. With no desire to rehearse a disgusting catalogue of symptoms, which would be of no value except to the medical practitioner, I will state for the information of the ordinary reader, in plain terms, the general course of this disease and the consequences which frequently follow.

In his book entitled "Transmission of Life," Dr. George H. Napheys, in speaking of this disease, says: "It may bring about lifelong suffering. The passage from the bladder becomes

inflamed and contracted. That organ itself is very apt to partake of the inflammation, and become irritable and sensitive. Spermatorrhea and impotence, with all their misery, may follow, and the whole economy may partake of the infection. An eruption of the skin, and an obstinate form of rheumatism, both wholly intractable to ordinary remedies, are more common than even many physicians imagine. Not infrequently these troublesome chronic, rheumatic complaints which annoy men in middle and advanced life are the late castigations which nature is inflicting for early transgression."

Such a picture as this which Dr. Napheys with a few strokes of his pen gives of the character and results of the disease is not calculated to comfort the mind of its unfortunate possessor with any assurance that he has contracted a disease that is no worse than a severe cold. But when we fill in this bare outline with some other delineations which belong to the picture, it becomes truer to life and more terrible to look upon.

Another troublesome accompaniment of a severe attack of gonorrhea is an oft-repeated and sometimes quite continuous and painful erection of the sexual member, which is known to medical men as chordee. This inflamed condition of the entire organ, and especially of the urethra, or the canal through which the urine passes when being expelled from the bladder, produces an irritation which causes the less affected parts of the sexual member to set up an erection. In this erection the diseased portions have no sympathy and take no part, and the result is a distorting, stretching and lacerating of the delicate linings of the uri-

nary canal, resulting at the time in intense suffering, which may even continue for days, and for a considerable period not allow its victim a single night of undisturbed rest.

What occurs in chordee will be understood by the non-professional reader if he will remember that in gonorrhea or clap the disease in its early stages is largely confined to the urethra or water passage of the sexual member. This diseased condition sets up an irritation in the sexual parts causing an erection and what results may be illustrated by partly closing the hand and observing what would take place in the creases on the under side of the finger at the joints, if this under portion of the finger were inflamed and sore. As the finger is gradually distended to an erect position the distension and stretching of these inflamed and contracted surfaces would result in rupturing the surface and leaving open wounds in these diseased parts of the finger. Just so it is with the sexual member in event of chordee attending gonorrhea. When the sexual member is irritated by the diseased condition in the urethra and begins to distend and erect the pain is caused by the fact that the urethra is sick and inflamed and on that account does not sympathize or participate in the erection, and in consequence is being so stretched as frequently to be lacerated. After the urethra is thus ruptured or lacerated, nature sets up the mending of the injury. And then what takes place? Where these lacerated parts are brought together nature thickens or fortifies the surfaces the same as she does when placing new deposits about those parts where nature mends a broken bone, or as when a plumber solders a joint when unit-

ing two parts of a lead pipe. When this work of nature in mending the lacerated urethra is completed it often occurs that these new tissues added to strengthen the ruptured parts have entirely closed the passage and that is what is called stricture. To reduce or relieve stricture a bougie, or sound or curved metallic rod is inserted into the urethra at frequent intervals for a period of weeks or months and no one who has suffered the agonies of this excruciating operation will ever again say that he would as soon have the gonorrhea as a toothache or a bad cold, for in this operation the pain is sometimes so intense that a piece of leather or some soft substance has to be placed between the teeth to prevent the sufferer from breaking them by the severe biting he is liable to do during the operation. The greatest advantage in this operation over that of the agonies suffered by a patient when stones pass from the kidneys to the bladder is that in stricture each operation is less prolonged, even though more frequently repeated and stricture is quite common as the result of gonorrhea.

Stricture may be fully reduced either temporarily or permanently, or it may for a time refuse to yield to local treatment, and the passage close entirely, leaving the sufferer no natural means of emptying the bladder, and in consequence necessitate a surgical operation extending up into the bladder, so that the urine may for a period of days or weeks be removed by artificial means, while the local difficulty is being treated and relieved. Such conditions are not at all uncommon, but are frequently met, even by physicians of limited practice. The sufferings

of some of the more aggravated cases of this class, which I have myself seen in the wards of our large city hospitals, are too excruciating and terrible to narrate in these pages.

Then there is also the painful swelling of the glands which are located in the groin, or that portion of the body directly in front of the hip-joint, at the junction of the thigh with the abdomen. These swellings, or buboes, as they are technically called, may be only perceptible to the touch, or they may become as large as walnuts, occasioning much pain and alarm, and not infrequently even form large abscesses, and call for surgical treatment.

Hemorrhage, or bleeding, during the acute stage of gonorrhœa is likely to occur as the result of chordee, or involuntary erection, and this may become serious, because of excessive loss of blood and the relaxing effects which are likely to be experienced by the patient.

Nor is this all. Easily in the realm of the possible, the person who in his ignorance says that he would as soon, or sooner, have the gonorrhœa than toothache or a bad cold, has also to confront the possibility of an accompaniment known as epididymitis. If his physician has an unsuccessful tussle with this phase of the disease, the patient will have an experience that will not be without serious pain, and if he is of scrofulous constitution he is likely to be called upon to endure a wasting known as "consumption of the testicle," which usually ends in the total destruction of that important member.

If the attack is severe, and if neglected in the beginning, or improperly treated, or a cold

is contracted and locates in the diseased parts, impotency may follow, or the disease may protract itself into a chronic state, and continue in a somewhat modified character during the remainder of one's life in the form of gleet, concerning which a medical authority before us says: "Do what we will, a gleet is often unmanageable, and no man who suffers from gonorrhea should ever allow it to degenerate into this form, either from neglect or from improper treatment."

In estimating the risks which are encountered in contracting this fearful disease, the person who prefers it to a cold or the toothache is also ignorant of the fact that if when treating himself he should chance to transfer any of the virus of the affected parts to his eye, blindness is sure to follow. Where the human eye is inoculated with this virus there is no treatment known to medical science which can save the sight of the affected eye.

Some months ago a man of about fifty years of age, suffering with some affection of the eye, called upon an oculist in one of our large cities. After a brief examination the specialist told the man that his eye had been inoculated with the virus of gonorrhea and that no human skill could save him from the loss of the sight of that eye. The man protested that this could not be, as he had not been exposed to this contagion. The doctor insisted that he could not be mistaken and in a brief period the result demonstrated the correctness of the doctor's diagnosis. About a year later the perplexed patient called to tell the physician that he had just discovered the source of his infection. Just previous to his

first call upon the physician, his son, who had been away from home, returned to pay a visit to his parents and in the morning had preceded his father in the use of the bathroom and subsequently the father had wiped his face with the same towel which his son had previously used for other purposes.

The writer also learned from reliable sources of a case much more remarkable than the above where an unfaithful husband and father, who was suffering from this disease was followed by his wife and children in their accustomed Saturday evening bath, and although the water had been changed yet the bodies of all were inoculated with the disease.

Should the unhappy victim of this disease communicate it to his wife during the period of her expectant motherhood, and should she not be entirely cured before the birth of her child, and should the eyes of the infant when passing the portals of life come in contact with the virus, total blindness is sure to be the result unless the virus is immediately removed, and it is to guard against this possible danger that the eyes of a new-born infant are the first to receive attention from the attendant nurse.

Oftentimes young men who have contracted gonorrhea, and after careful treatment think themselves entirely cured, retain remnants of the disease, the presence of which can only be discovered by a careful microscopical examination. In writing of such cases an eminent German physician says: "In countless cases it destroys the happiness of the family. How often do specialists in female diseases see young wives, after the first few weeks of marriage,

sickly and in failing health, whom they formerly knew as blooming, energetic girls." Another physician says: "This disease has a power of infection which is remarkably obstinate. It is an every-day experience that men who contracted the clap five or ten years ago, or even longer, and who counted themselves as cured, have infected their young wives soon after marriage."

There is no lack of authority upon this point, and the saddest feature is that in such a large percentage of cases the condition of the young wife is not temporary, but permanent. Many an unhappy husband has gone to his physician and bemoaned the condition of his invalid wife, little dreaming that he is himself the author of his own unhappiness and his wife's misery—never for one moment supposing that but for his folly and his sin his wife would still be the blooming woman she once was. Under such circumstances it ill becomes a guilty man to cast reproach upon the innocent and unsuspecting woman who is bearing by far the heavier burden of the two.

A single illustration from the practice of Dr. Lowdenhardt will suffice: "J. B. contracted gonorrhea in the fall of the year. Discharge lasted for six weeks, and then almost ceased. Drank champagne during the Christmas holidays, and the discharge reappeared, continued for several months, and then became scarcely more than a slight secretion. This kept up, sometimes slightly worse, sometimes disappearing altogether, for eighteen months, when he married. Two months after marriage his wife had an attack of acute ovaritis and pelvic per-

itonitis, and came near losing her life, and did finally lose her ovaries. This man's urethral secretion was examined by me and found to contain gonococci in large numbers." Thus by the unlawful sexual intercourse of their husbands, before or during marriage, countless wives are made unhappy, are defrauded of all hopes and possibilities of becoming happy mothers, are robbed of the joy of living, are ruined in their health and oppressed with pain and low spirits, all because of the ignorance, vice and folly of their husbands.

The period of modern knowledge upon the subject of gonorrhea dates back only to the time of the announcement of the discovery of the gonococcus in 1879 by Neisser. Formerly it was thought that a perfect cure could be secured in from three to six weeks, the average period assigned for a cure to-day is six months, and obstinate cases frequently call for a treatment extending over a period of from one to four years, and reliable medical authorities state that about three per cent. of the cases are practically incurable by any treatment whatever.

Formerly this disease was thought to be limited to the genito-urinary tract, while now it is known that the germs of this disease may be taken up by the blood and lymphatics and may affect almost every organ of the body, and Dr. Morrow says that it may affect "the brain, and cord, the endocardium, the pleura, the liver, the spleen, the kidneys, the joints and tendon sheaths and periostea, to which it is carried by the blood vessels through the peripheral capillaries to the skin." In addition to these, if the gonococci is communicated to the vagina of the

unoffending wife, it also produces in her untold wretchedness, and even death itself, by being communicated to the fallopian tubes, the ovaries and the peritoneal cavities.

The period of contagious activity of gonorrhea is now known to be practically indefinite, or at least indeterminate in duration, and no man who does not submit to a careful, thorough and extended period of microscopical examination can have any satisfactory proof of a radical and thorough elimination of the gonococci.

Dr. H. N. Guernsey, in his excellent little book, "Plain Talks on Avoided Subjects," says: "When gonorrhea is contracted, although frequently suppressed by local treatment in the form of injections, it is never perfectly cured thereby. No; the hidden poison runs on for a lifetime, producing strictures, dysuria, gleet, and kindred diseases; finally, in old men, a horrible prostatitis results, from which the balance of one's life is rendered miserable indeed. If inflammation of the lungs supervenes there is often a transmission of the virus to these vital organs, causing what is termed 'plastic pneumonia,' where one lobule after another becomes gradually sealed up, till nearly the whole of both lungs becomes impervious to air, and death results from asphyxia."

When we come to sum up the total of these possibilities and probabilities, and add to the pain the financial expense, the personal degradation, possible humiliation because of exposure in this world and of eventual exposure and divine punishment in the world to come, we are willing to leave the intelligent reader to judge whether a pleasing sensation which lasts but for

a moment is an adequate return for what not a few, but thousands upon thousands, are this moment suffering both as to the immediate and subsequent results, some for a temporal period, and others for an unending eternity.

There are three forms of venereal disease common among those who defy the laws of God and man, and expose themselves to the immediate judgments which God visits upon those who transgress moral restraints, social rights, and physical laws. The most common, gonorrhea, or clap, usually appears about ten to fifteen days after the inoculation has taken place, and while it may not be attended with serious results, and may seem to be permanently healed after a few weeks, yet it may, and often is, attended with one or more of the sad results we have indicated, or may seemingly be healed, and then reappear at intervals, or it may differ from anything we have described, because the disease, instead of attacking the urethra, may engraft and conceal itself under the prepuce, or foreskin, and produce a form of external gonorrhea known as balanitis. The parts may become so swollen, that in order to reach and treat the hidden ulceration the use of the knife may become necessary, gangrene is possible, and physicians familiar with the disease tell us that when not promptly or properly treated, the unhappy victim may even suffer the loss of a portion of his sexual member. While gonorrhea is local in its manifestation, and *when thoroughly* cured does not leave any permanent constitutional effects, and is not transmitted to the offspring of the victim, yet it is by no means the simple and indifferent matter which many wayward

and wicked transgressors would gladly have the innocent and unsuspecting believe it to be.

Physicians and medical authorities formerly asserted that it is possible for pure and unoffending married people to suffer from an infection closely resembling gonorrhea. If this is possible the fact ought to be known, as ignorance of such a possibility might lead to unjust suspicion and result in the disruption of families. The microscope renders a correct diagnosis absolutely certain.

CHAPTER V.

EVILS TO BE SHUNNED AND CONSEQUENCES TO BE DREADED.
(*Continued.*)

THE two other principal forms of venereal disease are chancroid and chancre, the latter being the primary lesion or sore of syphilis. In their first appearance they are, at least to the unpracticed, quite alike. The first, however, is purely local and external, does not poison the blood, appears from three to nine days after inoculation, generally yields quite readily to treatment, leaves no permanent constitutional effects, and after being cured is not transmitted to the offspring.

With the chancre, or syphilis, it is different. The first positive evidence of the disease does not make its appearance until at the end of from three to six weeks; and when the chancre or first sore appears, although it be discovered when no larger than the head of a pin, the system is already thoroughly contaminated, and though this first visible symptom should be cauterized and destroyed, the entire body is already affected, and the results are inevitable.

When compared with the horrors of chancre, or syphilis, chancroid is regarded as a simple disease, but it is not without its own peculiar horrors, not the least of which is the fact that

only a physician who is familiar with these two diseases can at first tell which is which, and the mental agony through which the person afflicted passes while this question is being definitely determined has often been sufficient to render its unhappy victim a raving maniac, or to lead to immediate suicide—the wretched mortal, closing his eyes to the awful judgments of the world to come, rushes unsummoned into the presence of the great Judge, seeking thus to escape the awful temporal judgments and physical ruin which he has pulled down upon his own head. If the physician is unskilled, mistakes the chancroid for a chancre, and begins a course of mercurial treatment, he may salivate his patient, who in consequence will suffer afterward with mercurial diseases, which may be thought to be the symptoms of secondary syphilis.

The venereal ulcer, which attends chancroid, may make its first appearance as early as the second or third day, but may be retarded in its appearance, or it may not be observed for several days, or even for a couple of weeks. It may be very small, exist unnoticed, occasion little or no inconvenience for a time, or an alarming ulcer may form rapidly. There may be a simple ulcer or chancroid upon the sexual member, or several chancroids may appear upon the body, at the same time, in the same vicinity, or upon different portions of the body.

These chancroids may also be attended with buboes, or a swelling of the lymphatic glands in the groin, and these may gather and break, or require to be lanced and treated the same as in similar trouble in the instance of gonorrhea,

or as in syphilis itself; for bubo is likely to attend each of these three diseases, the only difference being that in cases of gonorrhea and chancroid the virus may not be absorbed into the system, as in the case of chancre, or syphilis.

There are a few differences by which the physician distinguishes between chancroid and chancre, or syphilis. The chancroid usually appears in a few days, the chancre in a few weeks. The chancroid, in external appearance, is quite like the chancre, but the latter has an indurated or hard base, somewhat like the core of a large boil, while the chancroid is an ulcer with a soft base; and it is upon this difference between the lesion or ulcer with the soft base or the hard base that enables the physician to discriminate between the chancroid, the counterfeit syphilis, and the chancre or genuine syphilis. The chancroid may be, and often is, a larger and more inflamed ulcer, but it does not become constitutional, and yields readily to local treatment, while the chancre does not make its appearance at all until the system is permeated and the contamination has been effected. When the chancroid and its bubo, or swelled gland in the groin, if that follows, are thoroughly healed, the consequences are usually over, but when the chancre is healed, the terrible results of syphilis are but just begun. The appearance of the chancre or ulcer in syphilis is only an announcement that the poison is in the system, and that the secondary effects may be confidently looked for, and modify these by treatment if you may, but unless speedily arrested in its course, the tertiary, or third, stage of the disease will be

sure to follow later; and the peculiar terror of this disease is that each stage is more destructive and more to be feared than that which preceded it.

In order that the reader may get an intelligent idea of this most terrible of all the diseases which afflict humanity, it will be important to fix clearly in the mind the fact that syphilis has three distinct and clearly-defined stages—the primary, secondary, and tertiary.

The primary stage is recognized by the appearance of the indurated or hard chancre, or ulcer, which usually begins as a pimple, and after several days develops into an inflamed open ulcer, or chancre, having a red circle. These sores may be attended by the swelled groin or buboes, and after a few weeks both may yield to treatment and disappear, but this is the source of no intelligent comfort, for the serious trouble has then only begun.

The secondary symptoms which follow, manifest themselves in a virulent attack of the disease upon the skin and mucous membrane. The secondary stage is reached at the end of a few weeks, usually three or four, or it may remain dormant for that many months. The attack now is upon the skin. Rashes, eruptions and sores appear upon the body. The glands inflame and gather. Shallow ulcers form upon the tongue, and just back of the lips on the inside of the mouth. The throat ulcerates, catarrh lays hold of the mucous chambers of the head; the stomach, the liver, and the internal organs may be attacked. The hair is liable to loosen and fall out, the spirit becomes depressed, the brain may be involved, and even imbecility,

epilepsy and insanity may follow. These are some of the terrors and horrors of the secondary stage of uncertain duration, but which usually last from one to three years. The next, or third stage, which may last for many years or for life, is still worse.

In the tertiary stage the disease leaves the outer surfaces and attacks the bones. The early symptom is a severe pain like rheumatism, not at the joints, but between them, especially between the knee and the ankle, and on the head. The pain is severe at night, and its victim often walks the floor, unable to lie down or sleep. The bones become brittle, and nature loses her power to heal. The nose is liable to be eaten away, and, piece by piece, through great sores in the flesh, the bones slough and pass out, or they may weaken and break by a sudden strain. Dr. Napheys tells of a young man who in attempting to pull off his boot snapped his thigh-bone at the hip-joint, and for nearly two years was laid upon his bed, from which he was only relieved by death. I have myself seen similar sad results, and any one visiting the Medical Museum of Anatomy in Washington, D. C., can there see a human skull, the top of which was eaten through by this dreadful foe and scourge of mankind. I know of a woman at this present writing with a considerable hole in her skull over her left eye. Dr. Hollick says: "No person who has once had chancre can ever be perfectly safe from the terrible consequences of tertiary symptoms, unless he has undergone the most thorough and appropriate treatment, and at the proper time. I knew one gentleman in whom tertiary syphilis broke out

in the mouth and throat eight years after he had become, as he thought, perfectly well."

This is the disease concerning which an eminent professor in one of our largest medical colleges in this country, in one of the clinics, when examining and prescribing for persons who had skin diseases, and when a man with a syphilitic sore was before the class, said to his students: "Gentlemen, I would not have that sore on my body for the entire continent of North America."

A physician, who is a personal acquaintance of the writer, related to me how a young man, who had contracted this disease, came to him for consultation and treatment. In order that he might understand the importance of taking his medicine regularly and faithfully for a period of at least two years, and in order that he might be induced to use proper precautions to prevent the transmission of the disease to others, either by unlawful or ordinary contact, the doctor was communicating to his patient the nature of his disease, and some of the terrible consequences that might be expected, when the young man looked up into his face and said: "Well, doctor, if that is so, then I might as well be dead." "Yes," said the doctor, "so far as either you or the rest of the world are concerned, you might as well be dead."

These, truly, are very dark pictures, but they are true to life. Not that all that we have indicated come to pass in each particular experience, but they do come true in some instances, and are possible in all, unless the disease is arrested by prompt and successful treatment.

That what we have said is true will appear if we condense from a volume before us upon this subject the ordinary course of this disease. It may be well to do this, for God visits this disease not only as a punishment upon the guilty, but as a terrible warning and restraint to the tempted.

A person who has been exposed to the infection of this disease seldom, if ever, escapes, and the first sore or chancre, one or more, may appear after two or three weeks, or may delay its appearance for even six weeks.

About two months after the first chancre a rash makes its appearance. This oftentimes locates on the forehead along the edge of the hair, or on the scalp, or it may break out upon any part of the body, or nearly or quite cover the entire surface of the body. At first the pimples are an inflamed red, then yellowish, and, latterly, copper-colored. When the scab, or scale, which forms above them falls off, it leaves a small, shiny, copper-colored spot. This copper-colored spot marks a man as diseased with syphilis, and by it, during this stage of the disease, he may be recognized by all who are familiar with the signs with which God marks the person who has contracted this loathsome disease.

Syphilitic sores soon attack the nose, mouth, tongue and throat. These sores may also extend to the outer surface near the nose and mouth, or may appear around the nails, on the arms, and on the upper part of the thighs, and on the sexual parts. These sores are highly infectious, and at this stage of the disease the contamination is left on drinking-cups, knives,

forks, dishes, towels, etc., and the innocent are very liable to be contaminated and doomed to suffer all the terrible manifestations of this dreadful disease.

About the end of the third month a second instalment of eruptions make their appearance, usually attacking the face, back, hands and feet. When the scales fall, there is again left another series of copper-colored spots.

The order of the events and the periods of their duration are not invariable. The different periods or stages may even overlap each other, for in syphilis both the physician and the patient have always to be prepared for surprises.

About the end of six months a new series of dangers are encountered in the form of inflammation of the eyes. This form of syphilis is often met with in the hospitals, and the safety of the eyes calls for prompt and judicious treatment. Unless properly protected and correctly treated, blindness is the result.

About this same time the periosteum, or thin covering in which the bones of the body are encased, is liable to be attacked. This inflammation is very painful, and hard lumps, called nodes, form deep under the skin. They usually come on the arms, or on the legs between the knee and the ankle. The swelling often becomes hardened and remains permanently, either loose, or attached to the true bone. When these nodes form on the inside of the skull, as is sometimes the case, they press upon the brain and cause convulsions, and eventual death.

At the end of about a year a fleshy swelling of the testicles is liable to occur. This is a new

form of trouble and danger, as it exposes the sufferer to the possible loss of the function, or use of those members, or it may degenerate into a condition resembling cancer, or it may terminate in one of several ways, or, for almost an indefinite period, refuse to terminate at all.

There may be periods when the disease seems latent, but if the disease is not arrested and the system cleansed, at the end of about the second year a new form of the disease known as rupia may be expected. The word rupia comes from a Latin word meaning a rock, and is so called because the body is covered with huge scabs resembling a rock. These begin with a little scab formed over a small sore resembling a blister. Beneath these scabs the ulcer eats deeper and spreads broader, all the while exuding a serum which dries from beneath in layers, each broader than that next above, and thus the scabs or scales grow broader and higher until their appearance suggests the resemblance or propriety of calling them "rupia," or a rock. These great sores appear upon the arms and legs, and we have seen them sufficiently numerous and large to give the patient a very horrible appearance. We have also seen them quite completely cover the back with smaller sores, and have known persons to remain in the hospital an entire year before these sores have disappeared.

At the end of three to five years, or a much longer period if the disease has not been arrested tubercular deposits are likely to form in the mouth, throat, nose, and on the tongue. At first they appear as hard lumps or tumors, and then develop into ulcers of a very destructive character. They eat away the palate, nostrils,

and bones of the nose. These ulcers in their appearance and result greatly resemble and are often mistaken for cancer. People with the nose thus eaten away are not infrequently met with upon the streets in our large cities, and I have seen them even in small towns and villages.

From two to six years after the appearance of the chancre, gummy tumors are liable to appear. They are much like the preceding. Hard, movable lumps, from the size of a pea to that of a hen's egg, form under the skin in any part of the body. For months they may remain unchanged, and occasion no pain, but finally they attach themselves, ulcerate, and when opened disclose a condition that looks as though the underlying tissues had all been undermined, and a large and destructive ulcer develops in a surprisingly short period of time. Generally, destruction of the bone follows, and the tertiary stage, with its much-to-be-dreaded results, is upon the poor victim, with all its pains and terrors.

If the sufferer is not thoroughly cured, at any time from two to twenty or even forty years, as the case may be, the bones may be attacked, and the nose, the upper portion of the skull, the spine, or the large bones of the arms and legs may yield to disintegration and decay. These may slough off and pass out through great sores, and afflict with untold pain and horror their unhappy victim.

Not all the results we have indicated always happen in any one case, nor are the periods of time stated to be relied upon in all instances. The secondary symptoms, because of treatment and the physical conditions of the patient, may be so slight as to be almost unnoticed, and the

tertiary, or third stage, may steal in upon its unsuspecting victim without previous warning. The different stages may be separated by defined periods of relief, or they may follow closely, or even overlap each other. The first chancre may heal, and nothing more may be seen of the disease for eight or ten years, or even longer, and then it may suddenly reappear with all the horrors of the secondary or tertiary form. Nothing can be definitely foretold, save that syphilis has an infinite variation and modification, and never lacks for some new form with which to surprise both the patient and the physician. At times it fights in an open field, then flanks its enemy, lies in ambush for a new surprise, or, seemingly vanquished, retreats to gather strength for a new attack, or forms an alliance with some ordinary physical foe, rendering fatal a bruise, a fever, or even an ordinary cold.

I have seen these things with my own eyes, I have learned them from the lips of the ablest medical authorities, and the picture is not overdrawn. To recognize the full character and effects of syphilis, you would have to compel the world to throw open the doors of all its hospitals, and expose to view the moral lepers, whose flesh and bones reek with rottenness and death, and, as you pass from ward to ward, it would be necessary to require your attendant to call diseases by their real names, and tell you the true relations of the many aches and ills to this one terrible disease of diseases which even visits its judgments upon the children of its unhappy victim to the third and fourth generations; to throw open the doors of the insane asylums, to show you the large number of their unhappy

victims who have been thrust in here from among the primary and secondary sufferers of syphilis; to throw open the doors of the sepulchres and show you the slain; to throw open the gates of the lost world and show you the doomed, and let you listen to the wails of the millions who have been slain for all eternity by this awful sin of lust and disease. "Truly the way"—not only the end, but also the way—"of the transgressor is hard."

I have found no pleasure in dwelling thus in detail upon this dreadful disease. If your nature shrinks from the contemplation, so does mine. But the frightful spread of this disease is largely due to the almost universal and profound ignorance upon the subject. The protection of society demands that the nature and results of this scourge of humanity should be known and recognized. We quarantine against yellow fever and cholera, and shall society not be protected against this disease, which is far more destructive of human life and happiness than yellow fever and cholera combined? God put a mark upon Cain, and He puts a mark upon those who have syphilis; and it has for years been a serious question in my mind whether, for the protection of the pure, the government should not brand upon the forehead those who have this disease, so that they could always be recognized, and thus the uncontaminated might be apprised and put upon their guard. A leper is excluded from association with the pure, while syphilis, which is no less contagious or terrible, is permitted to spread both by illicit sexual indulgence and by ordinary contact.

But there are still a few important questions that demand to be considered in this connection. The question often asked is, "Can it be cured?" Upon this question there is among medical men a diversity of opinion. Oftentimes the chancroid is mistaken by the physician of limited practice for the genuine chancre, and because of its early disappearance he is awarded by the patient, and sincerely accepts, the credit of having permanently cured a chancre or a case of genuine syphilis. In other instances, where the lesion or ulcer is one of genuine syphilitic origin and character, and where the physician is successful in bringing the secondary symptoms to bay, the patient removes from the neighborhood or disappears, and if, in after years, the disease returns, the physician may never learn of it. And even if the patient does not remove and the symptoms subsequently return, the patient may accept that fact as evidence of incompetency upon the part of the physician who failed, as he thinks, in his first efforts to cure the disease, and upon that account seek medical aid elsewhere, while, at the same time, the first physician may mistakingly regard the cure as having been radical and permanent, and may so record it in his journal.

Dr. Guernsey, the author of "Plain Talks on Avoided Subjects," may be regarded as a fair sample of those who believe that the disease can be thoroughly eradicated. In his book he says: "An experience of nearly forty years of the treatment of these cases, in both sexes, has given me the power to know whereof I speak; and I do declare that a very large percentage of these cases can be cured in a safe manner,

and so perfectly cured, too, that there will be no danger of transmitting the infection to the offspring. I by no means stand alone in this statement; many other physicians, after long years of experience, assert the same truth."

A standard medical authority in a work on syphilis just published, says, "Syphilis is a curable disease, and in a large proportion of cases is thoroughly and entirely gotten rid of in the course of time. When we attempt, however, to enlarge upon this undoubted fact, we are met with insuperable difficulties. The course of the disease is so slow, and the time of its possible manifestations so remote, that it is impossible to say, in a given case, that no further symptoms will ever appear. Here again, however, common sense will guide us. The probability of the appearance of tertiarism becomes greatly less as years go on without its manifestation. Finally, there comes a time when the chances of its appearance are so small that we may safely say that the syphilis is definitely cured. In very few cases will we be wrong."

It is universally admitted that syphilis is not now as virulent or as persistent as it once was, and that it does not in possibly more than one case out of five reach the tertiary stage before being arrested. This is doubtless largely due to the fact that it is better understood by the medical profession, is more intelligently treated, and that those who contract this disease, because of a better acquaintance with its terrible ravages are likely to persist more faithfully for a period of two or three years in a well-chosen and uninterrupted treatment.

The reason why some authorities contend that

syphilis is curable, while other equally good authorities contend that it is incurable, is due to the ambiguity of definition, and what the two classes of physicians mean by being cured. The authority which we have just quoted, who claims that syphilis can be thoroughly cured, says, "What do we mean by 'cure'? If we take it in its most extended sense, as meaning that under no circumstances is there any possibility of a reappearance of phenomena or sequelæ that can in any way be referred to the original disease, then few of the chronic infections can ever be said to be cured."

When morbid symptoms have entirely disappeared for a "satisfactory" period of time some physicians will pronounce the case entirely cured, but in view of the fact that it is universally admitted that at any period in the life of a person who has once been affected with syphilis the disease may reappear either in its secondary or tertiary form, even after a period of forty or fifty years, during which time the patient may have been absolutely free from all manifest evidences of its presence, and may even have become the father of perfectly healthy children, it is therefore regarded by other physicians as a thoroughly incurable disease.

All physicians are agreed that at any period during the life of any person who has once been affected, the disease may recur, it is therefore pronounced incurable by one class of physicians, while the other class of physicians will pronounce it "cured" because the syphilitic symptoms have entirely disappeared and *may* never return, even though the patient lives to advanced old age, or dies with some other

disease which does not seem to be complicated by any "specific" cause.

To sum up the case we would say that in the large majority of cases where the proper treatment is begun at an early stage and is persisted in for a period of two or three years, the patient may seem to be entirely recovered from any of its ill effects, and may continue in seemingly perfect health to the end of his days, or there may be periods of greater or less duration, during which time all morbid symptoms have entirely disappeared only to return and plunge the patient anew into all the horrors of this dreadful disease. It will therefore be seen that while an afflicted person is not entirely without hope, yet the person who is pure and who desires to remain so, dare not presume by exposing himself to the ravages of this terrible disease.

"Cures" might more frequently be effected were it not for the ignorance of the real character of the disease, and because the contaminated person may find no very serious difficulty with the primary lesion or sore, or because of shame or poverty, or not knowing to what physician to go, very many cases become thoroughly established and obstinate before medical aid is sought. Others, having so often heard the matter spoken of by their companions in jest, think lightly of the disease, and unless their minds are disabused by the physician, they are likely to neglect their medicine, or, upon the first disappearance of the symptoms, discontinue the treatment altogether, and never truly awaken to the gravity of the situation until it is too late ever thoroughly to eradicate the disease. We do not think any eminent physician would be willing, even under

the most favorable circumstances, to promise a radical cure inside of two years, and even at the end of twice that period he would not be willing to accept a liberal sum of money and receive into his own system the germs of syphilis which might still remain in the system of his patient, nor would he for the world be willing to give his own pure daughter in marriage to such a man, however thoroughly his physical renovation or moral reformation might seem to be.

Another question often asked is: "May a man who has had syphilis ever safely marry?" To this question an eminent French specialist does not hesitate to reply, "never."

A reliable medical authority says: "As we write we have before the vivid eye of our memory a series of facts which might almost make your ears tingle. A young man connected with a family of the highest respectability early in life indulged in the sin which brought on syphilis. Much labor and expense led, as it was believed, to a full cure, and after a few years he married a most estimable lady of health and beauty, entered an honorable profession, and by his piety and benevolence rose to high esteem in the community. The middle period of life arrived, his wealth increased, and a large and beautiful family of children surrounded him. Disease attacked him, and physicians at length were compelled to tell him that he suffered from an uneradicated and incurable disease arising from the sins of youth. In a state of chagrin and grief which the pen cannot describe, he soon after ended the mournful tragedy by death."

Dr. Hollick, on this subject, says: "People have been assured that they might safely marry,

and have found afterward that they were still diseased, and, still worse, that they were diseasing others. The despair of a man who discovers that his single youthful imprudence is entailing disease on his offspring may be better imagined than described; and such discoveries are often made."

Dr. Napheys, in his volume on "The Transmission of Life," thinks that with unmistakable evidence of a radical cure a man may subsequently marry. While, however, impressing the importance of great caution, he says: "We doubt if any man having once had decided infection can positively say that he has entirely recovered from it. We know a respectable physician who, when commencing practice, contracted syphilis on the finger in attending the confinement of a diseased woman. It became constitutional, but by active treatment he apparently completely cured it. He married, and has four, to all appearances, healthy children. Fourteen years after all symptoms had disappeared, on an occasion when his general health was lowered by loss of rest and anxiety, the disease broke out anew. There is not a doubt but that during the whole of that period it had been lurking in his blood."

My own advice on this subject is averse to such marriages, and as a clergyman, if asked to officiate at a wedding where I knew that either of the parties had previously suffered from this disease, I would refuse to officiate or consent in any manner to be a party to such a contract, and for the following reasons: Marriage is too sacred an institution, and the fearful consequences which such a disease is more than likely

to transmit to an innocent wife, and because of the diseased bodies and physical sufferings which are to be forced upon helpless children, who, if they are to be brought into the world at all, have a legitimate right to demand of ministers of the gospel, if indeed of no one else, that they shall be protected against having disease, suffering and death thrust upon them without the privilege of choice or the power to decline. These interests are too momentous and sacred to allow of being regarded as offset by the consideration of the personal comfort or convenience of one who should rather desire at the cost of his own life to protect the innocent, the unsuspecting and the helpless from the wretchedness that he is most likely to bequeath to them. If such parties desire to marry they will never be able to secure the writer's participation in the consummation of the contract.

Another important question to be considered in connection with the marriage of men previously diseased, but subsequently only partially cured, is the effect upon the wife and the children, if there should be any. Dr. Hollick says: "The father may be so far well that he will not disease the mother by connection, but he will beget a child diseased through the semen, and this child will infect its own mother before its birth."

The same author says: "The poison by syphilis does not reside in the sores only, but infects the blood of the patient. If blood be taken from the man who has syphilis, and inoculated into another man, it will give him syphilis, the same as if he had been inoculated with matter from the chancre."

Dr. Napheys, in speaking of the ulcers which form in the mouth, says: "The discharge from them is a poison, and can convey the disease, and so can a drop of blood from the infected person."

Dr. Hollick also says: "It is not positively known whether the semen itself from a man who has syphilis will give it to the woman with whom he cohabits. That is, suppose he contracts syphilis and is cured so far that there is no sore from which the woman can be infected, may she be so from the semen? There is good reason to suppose she may, in the same way that she would be from the man's blood." The same author also says: "Most usually the child inherits syphilis from its mother, who may contract it from the father without being aware of what is the matter. But the child may also be affected from the father through the semen, which may undoubtedly be contaminated by syphilis. In all probability the disease affects the seminal animalcules, making them feeble and imperfect, so that, if they impregnate, the resulting offspring will be feeble and imperfect also. Probably this is one reason why women, when impregnated by syphilitic men, are so apt to miscarry. The embryo has not life enough to retain itself in the womb. Through how many generations syphilis may run before it becomes extinct we do not know, but with each remove it seems to become more modified and lighter, till at last it probably merges into some ordinary form of disease, especially scrofula.

"It has long been observed that abortion (miscarriage) is very frequent in those mothers who suffer from constitutional syphilis, on ac-

count of the diseased condition of the child. A large proportion of the children themselves also die, even when they present no indication of infection at their birth. . . . But nearly all that I have known to live have been scrofulous or scorbutic."

Dr. Napheys says: "It is possible for a man in whose constitution the taint of disease exists, but is latent, to have perfectly sound offspring. But if he has any symptom of the disease in any stage, it is probable, nay, almost certain, that his children will show the effects of it, although their mother remains healthy.

"When such a child is born it is a dangerous source of infection for all around it. The nurse who applies it to her breast, the friend who kisses it, the attendants who handle it, are in imminent danger of being in turn victims of the loathsome disease.

"The only person who can nurse or even touch it, without danger, is the mother who bore it. It is in this form of infantile syphilis that the disease is most easily communicated. In the strong, and yet not too strong, language of Dr. Colles, a well-known English surgeon: 'The readiness with which syphilis in infants can be communicated by contact cannot be exceeded by any other disease with which I am acquainted. I look upon it as *equally infectious with the itch itself*.' And Dr. Barton adds: 'A common mode by which the syphilitic infant spreads the disease is by being *kissed* by the girl that carries it, or by others.'

"If this is so—and there is no doubt of it—is it not time that the public received some warning about it? Are we to shut our mouths

and see these perils to public health hourly increasing, and say nothing, do nothing?

"Let such a child by careful attention and sound hygiene survive to adult life, and become, in turn, the father or mother of a family, even then unrelenting nature may not be satisfied. There are undoubtedly cases on record where the disease was handed down, in spite of every care and strict virtue, to the *third* generation, and perhaps to the *fourth*.

"It appears in multiplied forms of disease. 'We are compelled to conclude,' says Dr. Barton, summing up the many observations on the transmission of syphilis, 'that a very considerable portion of those chronic diseases of the eyes, skin, glands, and bones, to which the epithet scrofulous has been applied, are really the results of inherited syphilis.'

"And all this misery, all these curses long drawn out, these consequences so dire to innocent generations, the penalty of one moment of illicit pleasure, the vengeance of a violated law, which knows justice, but no mercy!"

Dr. Gottheil in his recent treatise on syphilis (1901) says that "when the father alone is syphilitic the earlier conceptions terminate in the same way as when both parents have the disease." When outlining the course of events where many conceptions occur, he says, "the earlier ones end in abortion (premature birth); later ones terminate in the delivery of dead children; then occurs the premature delivery of living children; then the delivery of full-term syphilitic children; and, finally, that of full-term healthy children."

The same authority also says that the average

mortality of children having heredity syphilis is at least seventy to eighty per cent.; one-third die before they are born, and of the remainder, thirty-four per cent. during the first six months of life; and one authority says that the mortality just indicated may be greatly reduced by proper medical treatment, but that the mortality of syphilitic children untreated amounts to ninety-five and one-half per cent.

Let any one look calmly at these facts and figures and then say whether persons who have been afflicted with syphilis ought ever to marry. The view, of course, of eminent specialists is that syphilis does not in all cases constitute a permanent barrier to marriage, but that in the majority of cases the temporary obstacle may be removed by time and treatment, but that the gravity of the results which are involved in the subsequent marriage of any person who has suffered from syphilis is so great that it imposes upon the physician whose judgment is sought and whose guidance is followed, that he should act with the utmost caution and with a sense of greatest moral responsibility.

Dr. Hollick says: "The syphilitic infant does not, in all cases, show any signs of syphilis at birth, such as those previously described, but may appear perfectly healthy, and remain so for some time." The same author also says: "A child may be born with a scrofulous taint, originating from syphilis in the parent, and yet never show it, except, perhaps, in the slightest manner, during the whole of a long life. If that child enjoys general good health, and is fortunately circumstanced, and never afterward becomes the victim of dissipation or exposure, the

scrofulous germs will remain undeveloped. Still, however, they are in the system, and may be again transmitted to the next generation, in which they may break out in the most virulent manner."

The same author also says: "These cases of infants born syphilitic are very difficult to deal with, especially if the mother is unable to nurse the child. In such a case it is not right to engage a healthy wet-nurse, because she would become diseased from the child. In such a case it would seem only right that a nurse should be sought who has had syphilis, because she would then be in no danger, and she could not injure the child."

Young men are also anxious to know the extent to which such diseases are prevalent, and whether they may not detect its presence in an infected person, and escape or free themselves from the germs before they have affected the system. Something of the prevalence of disease and the effects of intemperance and excessive sexual indulgence may be judged from the fact that the average duration of life of those women who give themselves up to a life of public prostitution in our large cities is only from four to six years.

We know of no reliable records which show the prevalence of this disease among women who lead lives of prostitution in our American cities, but in many of the cities of Europe where its suppression has been attempted by various forms of stated medical examination of the women, by requiring all prostitutes to live lives of segregation in some designated portion of these cities, and various other efforts, reliable statistics be-

come available. We have before us an unpublished manuscript translation of a German book on "The Hygiene of Chastity," by Dr. T. G. Kornig, of Berlin. In his book Dr. Kornig presents the results which show beyond question that all efforts to regulate vice in the European cities have invariably increased the prevalence and spread of venereal diseases, and that where a fair and faithful effort is made to suppress the evil the presence of these diseases shows a very considerable decrease in the number of persons applying at the hospitals and to the physicians for treatment.

Gleaning from these pages, we find that in Kiev, in Russia, and Copenhagen, in Denmark, among the registered prostitutes, 43 per cent. of them were in condition to transfer to men either soft chancre or syphilis. Among "controlled prostitutes" the proportion was 51 per cent., and in "tolerated houses" as high as 66 per cent., with the chances for syphilis and soft chancre in the proportion of six to one. The reports from other European cities where reliable statistics are available do not differ materially from these figures.

Upon the subject of inspection and protection, Dr. Guernsey, in "Plain Talks," says: "There is no safety among impure or loose women, whether in private homes or in the very best regulated houses of ill-fame; even in Paris, where, after women have been carefully examined and pronounced free from any infecting condition, the first man who visits one of them often carries away a deadly enemy in his blood which had lurked in concealment beyond the keen eye of the inspector. A young man, or a

man at any age, is in far greater danger amidst company of this stamp than he would be with a clear conscience and a pure character in the midst of a forest full of all manner of poisonous serpents and wild beasts of every description. A knowledge of the above facts should be enough to chill the first impulse and to make any man who respects his own well-being turn away and flee from the destruction that awaits him."

In confirmation of the above statement, Dr. Hollick also says: "The actual existence of the infecting chancre cannot be disputed, though it is sometimes invisible. Thus a man may have a chancre in the urinary passage unknown to himself, and may infect a woman with whom he associates without being aware of it. In fact, he may be firmly convinced that he has no such disease, and on examining him no trace of it may be seen. In the same way a woman may have one in the vagina, or neck of the womb, which may be totally overlooked, even during a surgical examination. . . . It should be remembered that the virus may be separated from the body for several days and yet retain its power. Even if dried, it only requires to be made moist again."

CHAPTER VI.

EVILS TO BE SHUNNED AND CONSEQUENCES TO BE DREADED.

(*Continued.*)

THE extent to which sexual excess and venereal diseases affect the human family is understood by those who study their results as seen in the young, as manifested in all grades of domestic life, and as found in their fullest fruitage in our hospitals, prisons, and insane asylums. Dr. Guernsey says: "A search in any insane asylum will show that a very large proportion of patients are made up from those who masturbate or who have syphilis. Stamp out these two evils, or rather curses, of the human race, and the supply that feeds our insane asylums, aye, and our penitentiaries, too, will become vastly lessened. Think of it! So many of the inhabitants of our prisons, asylums, and our poorhouses are composed of men and women who have offended against nature's laws by violating their own sexual nature. Add to this summary the list of broken-hearted, deflowered virgins and unwedded mothers, and you have the picture complete."

The contagious nature of this disease, and the extent to which it affects the innocent and unsuspecting by means of ordinary contact, can scarcely be credited by those who have never

given special attention and consideration to this subject. The Board of State Charities of Massachusetts, in one of their annual reports, in speaking of the results of syphilis, says: "With slow, painless, insidious, resistless march, it penetrates into the very marrow of the bones, and poisons the fountain of life beyond purification. All may look fair without and feel fair within, but the taint is there, and it affects the offspring. The effects of this disorder in corrupting the human stock, and predisposing offspring to disease, are more deadly than is usually believed."

Concerning the poison and ravages of this disease, Dr. Napheys says: "A masked pestilence, a subtle infection, is stealing upon the health of the nation, poisoning its blood and shortening its life, spreading from husband to wife, from parent to offspring, from nurse to infant, working slowly, but with a fatal and inexorable certainty. This pestilence is the specific contagion of diseases which arise from impure intercourse. Were this its only source, and did it stay its ravages with the guilty parties, we might say it is a just penalty, and calls for little sympathy. But this is not so. By the inscrutable law of God, which decrees that the sins of the father shall be visited upon the children, even unto the third and fourth generation, these diseases work attainder of blood, become hereditary, and blight the offspring. They pass from the guilty to the innocent by lawful intercourse, by vaccination, by circumcision, by nursing, by utensils, even by a kiss. Hundreds of examples are recorded in medical literature where the infection has spread by just such means. Not a single physician of experience who has not witnessed wife

and children poisoned by the husband's infidelity."

One of the most dangerous periods for transmitting the disease by ordinary contact is during the secondary stage, when nasal catarrh and sore mouth make their appearance. In speaking of the inflamed mouth, which may exist in an innocent and unsuspecting person, or be the inheritance of a guilty transgressor who may never have been apprised of the nature of the disease, and in his ignorance may unwittingly expose others to the same dire consequences, the author whom we have just quoted gives an instance which must have been of this character. "An instance is recently reported in a French medical journal of a glassblower who was suffering from such ulceration. As is usual, in all respects he appeared in good health, and was received into a manufactory. In these establishments the workmen are accustomed to pass rapidly from mouth to mouth the tube through which the glass is blown. He had been there only a few weeks when the physician to the factory was applied to for 'sore mouths,' and found with horror that this single diseased man had infected, in the process of blowing bottles, nine others."

Persons in this stage of disease contaminate others not only by sexual contact, but several instances have come even to our own knowledge where pure, innocent girls have been inoculated upon the cheek or mouth by a kiss. Even when these secondary sores are comparatively harmless in appearance, and are supposed by the uninformed to be only common eruptions of the skin, they may be and are often communicated by the

use of drinking-cups, pipes, towels, brushes, combs, etc., and even, when the skin is broken or a sore exists, by shaking hands. When it is received into the system the disease always begins with the primary stage, and, unless arrested, goes in regular order through primary, secondary, and tertiary stages. It never begins with the secondary or tertiary stage, but always at the beginning with the primary sore.

The public need to be informed of the nature of this dreadful disease. Public sentiment needs to be aroused until it shall stand as the mighty dykes that restrain the sea from engulfing the nation. It is a terrible contagion that is destroying multitudes of men and women. It is invading the homes of the innocent and unsuspecting, and even threatens the life of the nation itself.

If such a disease existed among the cattle of the field, the health officials of the State would lose no time in stamping it out. Every herd would be inspected and every diseased animal would be killed and its loathsome body burned or buried so deep that the vultures could neither taste the rottenness nor carry the contagion to other fields. Not even the hide would be allowed to be tanned for sole-leather, and the ports of every civilized nation upon earth would be closed and quarantined against its possible importation.

And yet how is it in human society? In their profound ignorance of the real dangers and terrible consequences of this loathsome contagion men expose themselves to its infection without apprehension. Physicians quite generally keep their patients in profound ignorance

of the real nature and the dangerous possibilities of the disease, the innocent and unsuspecting are exposed to the contagion in a multitude of ways, and even intelligent fathers and mothers will invite into their drawing-rooms, introduce to their friends, and permit and encourage their daughters to receive the attentions of men whom they know to be immoral, and whom they have every reason to believe are nothing less than a mass of moral and physical rottenness and contagion. We protect the cattle of our fields against dangerous and destructive contagion and leave our young men and young women, our sons and our daughters, exposed in the midst of direst consequences concerning which fond parents have studiously left them in profound ignorance. Talk about the heartless people who blindfold the defenceless horse that stands before the infuriated bull that is to gore him to death in the Spanish arena; talk of the heathen rites of the ancient Ammonites when, centuries ago, they cast their children into the arms of their brazen god to be burned to death in the presence of a vast multitude, while drums and shouts drowned the cries and dying agonies from falling upon the ears of parents who bowed in profound reverence at the shrine of prevailing customs; talk about the ignorant heathen mother who steals silently along the Ganges that she may cast her innocent, helpless babe to the ravenous crocodiles—summon from darkest heathenisms their cruelest sacrifices, their most superstitious and most excruciating immolations, and they do not match the conduct of the deliberate, deluded and determined boys and men who cast themselves to be

crushed beneath the Juggernaut of lust, disease and death, as its gory wheels roll from ocean to ocean, grinding to death the young men and young women whose ignorance makes these scenes possible amid the intelligence of the twentieth century.

It would be a partial relief if we could believe that the presence and power of this fearful scourge of humanity were found only among degraded outcasts, and in the slums of great cities; but such is not the case. It knows no distinction of sex, class, color, race or condition. It is found in all grades of society. Dr. Napheys truthfully says: "Its hold is just as firm, though concealed and held in check, in the fashionable clubs and stately mansions of the opulent as in the alleys and back slums of the dregs of our population. No man, no woman, we care not what his position or his life may be, is secure from its loathsome touch."

Virtue and honor, morality and religion, or even a blameless life—not one or all of these combined constitute a perfect safeguard. One of the worst outbreaks of secondary syphilis we have ever witnessed appeared upon the body of a young man who was at work in a factory where canned fruits were prepared and packed in large quantities. It may lurk in the servant who prepares the food in your kitchen, or be left upon the lips of your nurse by the man who visits her, and she in turn may transfer it with a kiss to your babe in the carriage or in the cradle. In innumerable ways it may find entrance into the homes of the purest people who live.

Not only may it thus find its way into the family to-day, but who can tell the extent to which it has tainted the blood of all mankind during the sweep of the centuries, and especially since it broke out anew and with special virulence and power in or about the year fifteen hundred, when it then spread with such wonderful rapidity. Thanks to a merciful God and to the progress of medical science, much as it is still to be dreaded, it is not to-day so terrible as it once was.

How thoroughly it has permeated society any one may judge from the prevalence of scrofula in all its forms, and cancer, and of tuberculosis, better known as consumption when it appears in the lungs, or when it attacks the lymphatic glands and the bones, and appears in a form known as white-swelling. That there is a vital connection between syphilis in the parent and scrofula, cancer, consumption and kindred diseases in the descendant can be, and is, demonstrated in the appearance of these diseases in the descendants of syphilitic parents. In the minds of some medical men there is but little, if any, doubt that the presence of these diseases always indicates that somewhere, three or four or even several generations back, this terrible scourge, recognized or unrecognized, visited some guilty or innocent ancestor and poisoned the fountains of life and being. One of the authorities frequently quoted in this chapter says: "It is true they cannot transmit to them (their offspring) the syphilis itself, but they are apt to give them imperfect organization, and a direct tendency to certain forms of constitutional disease, especially scrofula and

cancer! In fact many persons think that these terrible diseases first originated in this way, from syphilis, and if so they may be regarded, in one sense, as a further stage, still more removed from the primary one."

Though the germ of tuberculosis is different from the germ of syphilis, yet the presence of syphilis in the parent may, and doubtless does, render the physical condition such in his descendants that the germs of consumption, which are so universally disseminated, find in such constitutions the conditions requisite to their reception, propagation, and destructive results. If this be a correct statement of the case, then the tubercular troubles are not evolved from syphilitic conditions, but often leave the descendants of syphilitic parents in such a physical condition as renders them unable to resist or escape the attacks of tubercular germs. Whatever may be the correct theory, the fact remains that scrofula, cancer, and consumption are found in the wake of parents who have been afflicted with syphilis, and in whom the disease still lurks—cornered, but not cast out, scotched, but not killed.

Whether this disease is studied in its primary, secondary, or tertiary form, whether in the body of its erring or innocent victims or of their descendants, it presents a picture terrible with dire possibilities, and we are compelled, with Alexander Pope, in his "Essay on Man," to cry out—

> "Vice is a monster of so frightful mien,
> As, to be hated, needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

There is yet one important inquiry to be answered before we bring this chapter to a close, and that is the question of the encouragement and assistance to be afforded its victims in seeking and securing relief and cure.

We know that the pen-picture which we have drawn is dark, but it is true to facts and life. We have desired that a knowledge of the facts may be made the means of warning, dissuading and saving the pure who are tempted to step aside into the paths of vice. But as a minister of the Gospel I would be the last to withhold from the erring and sinful a single ray of hope or encouragement which rightly belongs to them; nay, rather, when a man is clothed with the divine commission, "Go ye into all the world and preach the Gospel to every creature," he is not only authorized, but enjoined, to declare pardon and peace to all who truly repent and sincerely accept and follow Christ. Clothed with this commission, had Peter or John, or any of the disciples, the evening after the Crucifixion, met in the streets of Jerusalem the soldiers who nailed the Saviour to the cross, or the one who pierced His oping side, even though their hands were yet red with His blood, they not only *might*, but they very properly *should*, have preached to them a full and free salvation. So, also, as faithful and true disciples of the Master must all Christians come with hope and salvation, even to this class of sinful men and women.

In these pages I have addressed myself to the work of saving the pure who are tempted, but I cannot be blind or indifferent to the condition and cry of those who have not enjoyed the ad-

vantages of such warning and help, and who have gone wrong and are in distress, and are also likely in their ruin to involve the pure and unoffending, not only in this present time, but for generations to come. Should we not seek, by all means, to warn and save those who are tempted to leave the placid waters of the lake and venture upon the not dangerous looking current of Niagara, where the beginning is inviting and has no suggestive indication of the resistless current of the Rapids or the fearful and fatal plunge of the Falls? But our anxiety and effort for those above the Falls may not and dare not excuse us from the obligation we owe to those below the Falls; nay, rather, our anxiety for those above the Falls should rather quicken our sense of obligation to those below the Falls, and we feel sure the correct and full apprehension of Christian duty and obligation must, and will, include also this sinning and sorrowing class. To those who look without sympathy or pity upon this sinning and suffering class does not Jesus even now say: "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Jesus died for these, as for all sinful men. His Gospel invitation is to "Whosoever will," for "He is able to save them to the *uttermost* that come unto God by Him, seeing He ever liveth to make intercession for them."

There are those—and they are not a few—who would leave the unfortunate victims of venereal disease to suffer the unalleviated fury of an awful plague, that they might serve as a

warning to others who defy the laws of virtue and purity established in infinite wisdom for the good and blessing of mankind. But when we remember the spirit of the Master, when we remember how this multiform contagion penetrates society, when we remember how for generations it has poisoned and contaminated the fountains and streams of life and being, when we think of the terrible results which must sweep on to generations yet unborn, we cannot be indifferent to the mighty interests of every pure person in the removal of this plague and the physical and moral purification of society.

Many physicians do not care to treat venereal diseases at any price, and consequently the victims of these diseases shrink from approaching their regular family physician. As a result the great mass of such afflicted persons prefer to consult some distant and unknown adviser and therefore as a class they fall easy victims to a vast horde of quacks, who prey upon this unfortunate class. Large sums of money are extorted, and oftentimes, after the loss of months of valuable time, when the purse is empty, the wretched victim is left to find his way as best he can to the free dispensary or charity ward of some large city hospital. Reputable and competent physicians, philanthropists, ministers of the Gospel, and the Christian public generally, owe a debt of duty, if not of obligation, to this unfortunate class, whose afflictions are so liable to be passed on to the innocent, or handed down to succeeding generations.

Personally we believe in doing even more for this suffering class. We believe in the establishment of Homes of Help, where not only the

diseased body, but the depleted and wasted moral nature may be the subject of wise and judicious consideration and treatment. The effect of venereal diseases upon the veracity and moral character of the patient is so generally recognized by physicians that in a large proportion of cases the practitioner feels that it is safer to follow his own conjectures rather than to accept or even ask from the patient information concerning himself. The concealment and deception sought to be practiced by those who belong to the large class of criminally vicious, discloses a moral condition as alarming and serious as their physical condition, and no treatment of any one who has contracted any form of venereal disease by illicit intercourse can be regarded as thorough and complete that does not include the regeneration of his moral nature; and, while such considerations may be regarded by those who look at this subject from a medical point of view as lying beyond the province of the physician and the hospital, yet the protection of the pure, and of society at large, demands that this phase of the subject should be considered, for it will be remembered that until recent years the offices of priest and physician were united in the same person, and when the Great Physician sent out His disciples for the moral and physical redemption and renovation of the world He enjoined: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

In concluding this chapter we desire to urge upon all young men the importance of personal purity.

In the beginning, dispossess your mind of the last vestige of the idea that continence is either impossible or injurious. When men have broken down all the natural, physical and moral barriers which God in His infinite wisdom has set up; when a man has trampled upon natural modesty, has broken down his moral sense by criminal relations, has inflamed his sexual passions by repeated indulgence, has polluted his imagination, corrupted his thought, and debased his entire nature, of course he is going to have a fierce struggle; when men drug themselves with tobacco, stimulate themselves with wine and strong drink, and when, instead of reading books that bring the mind into sympathy with worthy thought and inspiring ambition, people prefer books that arouse lascivious desires; when they persist in exciting their sexual passions by the close and immodest contact of the round-dance, or deliberately seek the company and the companionship of the impure and the vicious—of course such persons will find it difficult to hold themselves in check, or to live within the bounds ordained of God and approved by well-informed and pure-minded men and women. But even where such a person will turn to the pursuit of a reasonable and rational course, where he will live hygienically and rise up in the majesty of a noble manhood, he can be free from both solitary and social vice, and live a continent, healthy and happy life.

Even to the fallen, God has made possible a new life of purity and uprightness, and to those who are just coming under the full sway of sexual consciousness, in all its strength, it is also possible, for the Author of our physical being is

also the Author of the moral law, and there is no physical necessity that is not in perfect harmony and accord with all the requirements of the moral code.

Every young man needs that form of manly strength and character which can in no other way so well be acquired as in the struggle to subdue and master his sexual propensities and to live a chaste and continent life. It is a great mistake to think that young unmarried men are the only ones who have anything to endure in this direction. Young men appear to think that when they are married the struggle will be ended, because then the sexual passion can be fully gratified. The young man who schools himself to such a thought is unfitting himself ever to become a husband and father. If the young woman whom he makes the wife of his bosom is not previously troubled with some form of female or nervous disease, as at least one-third of all young women are, because of rich, unwholesome food, supporting the weight of their dresses and skirts from the hips instead of the shoulders, novel-reading, and the keeping of late hours—we say that if his future wife is not sexually infirm before he marries her, the unrestrained indulgence of his sexual passions would speedily render her so. The life of the married, no less than that of the unmarried, calls for self-denial and self-control, and the man who has not secured control of his sexual passions before he is married is not prepared, nor is he even fit, for that most sacred relation. There are not only periods of days, but often of weeks, sometimes of months, and in some instances even of years, when a husband

must recognize the rights of his wife, the protection of her health, or the well-being of her children, and be manly enough and strong enough to deny himself indulgence which might be proper under other circumstances.

Another reason for social purity upon your part is found in the duty you owe to yourself. You owe it to yourself, upon the low, sordid ground of selfishness, to withhold yourself from the dangers to disease which we have detailed in this chapter.

Vice is always expensive of health, money, happiness, character, and often of reputation. Where a man is honorably connected, wealthy, influential or respected, and enters upon a life of social vice, he is often led by some decoy into a trap, and when his name is learned from his clothing, from papers in his pockets, or by some other means, he is tracked to his office or to his home, and, under a threat of revelation and exposure, blackmail is levied and often continued for years. In this way hundreds in every large city suffer for long periods the most excruciating mental agonies, as well as the most exorbitant extortions of money, by villains who thus prey upon the large class of those who step aside from the path of virtue and honor. You owe it to your self-respect, to your integrity and honor, to your moral character, to your financial prosperity, to the accomplishment of your great life-purpose, to your bodily strength and mental vigor, to your purity and peace, to abstain from impure and unlawful sexual indulgence.

You owe it as a duty, also, to the pure and spotless character of the woman whom you hope some day to make your wife. A young man

naturally desires and reasonably demands chastity in the young woman whom he chooses as his wife; but has she not an equal right to expect and demand that the same purity and honor which you seek in her should be found also in your own character and life? If you knew her to yield the flower of her virginity to another, you would turn from her in disgust; and by what right, then, dare any young man yield his own body to lust, and then turn and demand of a young woman what he does not possess in himself? If harlotry is heinous in the young woman you covet for your bride, or in your sister, it is equally so in you. If unfaithfulness is heinous in the wife, it is equally so in the husband. God did not make one law for woman and another for man. He has made but one law, and by that law both must be judged.

It is also a duty that you owe to your children. What you are in your character and in your life, that they will become. The influences which are to mold and fashion their character and life are present with you now. Parental influences are potential, and start a generation or two before children are born. You owe it to them that there should be no taint in their blood, no shadow of dishonor resting upon the home in which they are born, and that no fire of passion and no flame of unquenchable lust shall be kindled in their veins by parents who owe to them an inheritance of virtue, honesty, and honor.

The preservation of your purity and honor you owe to the parents who have nurtured your early years, watched over you in sickness, pro-

vided you with food, clothing, and shelter; who have coveted for you every advantage of education and culture; who have directed your thought, guarded your steps, prayed and wept over you, and to whom the knowledge of your vice and sin would deal a blow that would sadden their lives, and hasten them on to early graves.

You owe it to God who created you for a life of purity and blessing upon this earth, and for a life of endless glory and joy in the world to come. He has endowed you with intelligence that you might know the truth, a conscience that warns you against evil and reproves you for disobedience and sin. He has redeemed you from sin and its consequences by the death of His Son. He offers to lift you up and crown you a son of God and an heir of everlasting glory. He promises never to leave nor to forsake you, and assures you that His grace, which has been sufficient to maintain in purity and honor millions of others, shall be sufficient for you at all times. You most assuredly owe it to your God, to the pure and good in this world, and to all that is sacred and holy in the next, to live a life of purity in all things.

CHAPTER VII.

THE REPRODUCTIVE ORGANS—THEIR PURPOSE AND THEIR PROSTITUTION.

In the creation of the human body and the endowment of man, God has conferred upon us no higher nor holier function and office than that of transmitting life. The degraded view which men so often hold with regard to the reproductive organs and the exercise of the reproductive function, is due to the base and worse than beastly manner in which these organs and functions are prostituted. Proper views with regard to the design and purpose of the Creator in endowing man with reproductive power will go far toward correcting the vices which are made the curse of the human race.

It would have been perfectly possible and proper for the Creator to have withheld from man the power of reproduction, and to have peopled the earth with human beings by creating each man and woman separately, the same as He did Adam and Eve. He might have adopted any one of an infinite number of methods, all of which were known and were also possible to Him, but in infinite wisdom He saw best to endow man with a power which was very similar to His own creative power. He saw that it was wisest and best to endow man with reproductive power, and to make the divine institution

of marriage the corner-stone of domestic happiness and the foundation of civil government. Marriage is the enduring basis of this most sacred relation, and one of the greatest sources of man's blessing and happiness.

The study of the reproductive system in plants, fishes, reptiles, birds, animals and man is one of intense interest. Its thoughtful contemplation inspires awe and reverence. In the opening chapters of the first volume of this series, entitled "What a Young Boy Ought to Know," we have treated this entire subject at some length, and while the language used there is designed to be very plain and intelligible, so that it can be readily understood by boys of eight and ten years of age, yet the subject is of such intense interest that there is not one man in a thousand to whom the information imparted in those pages will not be entirely new, and the many letters received from eminent men and women indicate the interest it is to educated and cultivated adults, as well as to boys. On account of lack of space we are compelled to refer the reader to that volume, where he will find this subject treated at greater length and with more fulness. There are, however, some phases of this subject which more properly belong to the consideration of older persons, and on that account it deserves an additional and somewhat different treatment in this place.

When God created the universe, from all inanimate objects, such as the sun, moon, stars, mountain, rocks, and the like, He withheld the power to produce others of their own kind. He reserved to Himself the sole power to destroy these worlds or to create others, as in His infinite

wisdom might seem good. To all objects that have life, such as plants, trees, fishes, reptiles, birds, animals and man, God has given reproductive power, and an endowment of such instincts or intelligence as would be necessary to exercise these functions aright. Reproductive power is not power to create, else plants might create birds, and fishes might create animals, and thus introduce disorder and confusion into the harmony and beauty which in infinite wisdom God has instituted. In the creation God endowed each with the power to produce seed after its own kind. The power which He gave them was not creative, but reproductive power —power to produce seeds from which should be raised up the young of plants, and animals to take the place of the parent life which was to continue only for a time, and then die and pass away. By this means life was to be perpetuated upon the earth, passing from parent to child, year after year, and generation after generation, until the end of time.

Now if we take animate objects, all of which have reproductive power, we can readily divide them into three classes. The first of these, the plants, do not have nerves or any of the five senses. They produce seeds which are fertilized by the pollen, and then mature in a pod on the exterior of the plant, and from which the seeds generally fall upon the ground and are quickened into life by the moisture and the warmth, thus perpetuating the life of the plant. The reproductive organs of plants are found in the blossom or flower, which constitutes the beauty of the plant and also gives forth its fragrance. In many plants the male and the female organs of repro-

duction are united in the same flower. In other instances the male and female natures grow side by side in separate flowers, but near each other, or on an adjoining branch or stalk of the same plant. In still other instances the plants which bear the male flowers are entirely separated from those which bear the female flowers, and the pollen necessary to fertilize the seeds in the pod, or womb, of the female flower is blown by the wind, or is carried by the bees and insects which are engaged in the gathering of honey.

He who is sufficiently intelligent to learn the lessons which the flower teaches while in its passion of beauty attendant upon the period when the seeds are to be fertilized, and when the flower is most beautiful and fragrant, and who then observes and understands the lessons which it again teaches, as its beauty fades, its fragrance vanishes, knowing that the hidden and undeveloped life has been quickened and remains to perpetuate the life which shall spring up in the plants which are to come after it— such a person has learned the lessons which illustrate in beautiful outlines the unfolding, the beauty, and the fading of human life.

Were it not for this means of perpetuation all vegetable life would perish from the face of the earth, and it would require only a few months, or years at most, until every herb and plant and tree and all forms of grain would have perished, the earth would have become a barren waste, and all animal and human life would consequently perish because of dearth and famine.

The reproductive power which is so beautifully illustrated in the study of the flowers is also found in the fishes, reptiles, insects and

birds. When we come to this second class we discover some differences, however, which are suggestive and interesting. In most plants the seeds are produced in a pod which is upon the exterior, and when the seeds are ripe the pod usually bursts and its contents either fall to the ground, or, as in the case of thistles, are borne by the wind to some distant field. When we study the orders of life which are next higher than the plants, we find that the seed is retained in the inside of the body of the parent female. In some instances, and perhaps in most, the egg is fertilized while it still remains in the body of the female, by the bodily contact of the male, after which it passes out of the body to be incubated or hatched in any one of an interesting variety of ways.

When we come to the next higher order of creation we find that among the animals the egg is retained within the body of the female, and after being fertilized by the bodily contact of the male, it continues in a nest or womb which the Creator has Himself provided within the body of the female until it has passed through a period of growth and development and is fitted to pass out into the world to begin its own separate and individual life. The reason for this difference is easily understood when we remember that as we ascend in the scale of being the animals are exposed to a larger series of dangers, and because of the higher sphere they occupy they are required to meet an enlarged round of duties and obligations. That these dangers may be guarded against, and these duties discharged, it is necessary that the individual animal should be enabled to pass from

place to place, to escape danger or discharge duty, while at the same time the growing life is to be protected from destruction and also from injury. To secure these ends it was therefore ordained that the germ of the developing life should be retained within the body of the parent mother.

It might also be interesting to note that where the egg after being fertilized is covered with a shell and then passes into the outer world to be hatched, the germ or egg is much larger than in the case of the higher forms of life, where the germ is oftentimes so minute as to require the aid of a microscope to render it visible to the human eye. The reason for this is that with the life-germ it is necessary that there should be stored up within the shell a sufficient quantity of nourishment to sustain life until the developing body is matured and the shell has been broken, and the infant creature has arrived at that stage of development where it can either be fed by the parents or obtain its own nourishment as God has directed.

When we study the reproductive organs in the three forms of life to which we have referred, we find that there are some marvelous differences, the study of which is full of interesting and suggestive lessons. In the lowest forms of life the reproductive organs of the female are on the exterior, while in the higher these organs are found in the interior. When, however, we study the male organs of reproduction, we find that while in the plant they are quite like those of the female plant, but when we come to the fishes and birds we find that the male organs, instead of having a devel-

opment which might be called positive, the male organ is a negative, the same as in the female. In some of these forms, especially among the fishes, the male and female never come into bodily contact when in the act of fertilizing the seed. In the large majority of instances, however, this is not the case. When you come to animals, the male organ is a positive. It is, however, contained within the body, from which it does not pass except in the exercise of the reproductive function. As we ascend higher in the scale, the male organ is partially upon the exterior of the body, but always sheathed. The reproductive organs of the male are not upon the exterior of the body and fully exposed until we come to the highest form of development, which is found in man.

We have referred to this matter in order to call attention to the fact that sexual degradation in the form of masturbation, or self-pollution, is mechanically almost practically impossible to all the lower forms of animal life.

As we have never seen this subject referred to by other writers, we have made a careful investigation of the subject, and find that all forms of masturbation are mechanically and physically almost absolutely impossible to all animals except man and the monkey. Masturbation among the lower animals is so exceptional and rare that of those who have spent their entire lives among animals of various kinds, there are only exceptional persons who have ever seen an animal masturbate himself. There are occasional instances of this kind, but they are wholly exceptional; the act has been learned by accident, and is accomplished with great

difficulty. And even where other animals have seen the act, they do not attempt it by imitation. It will be seen from this that self-pollution in man does not arise from any natural necessity; indeed, it is so far a violation of nature that no human being will begin the practice of this vice until he is taught by some degraded companion, or learns it because of some unnatural and unfortunate circumstance.

The fact that God has placed the reproductive organs of man upon the exterior of his body is an indication of the exaltation to which He has lifted man. He has endowed him with intelligence, with a moral sense, and with a conscience. These elevate man infinitely above every other creature.

But it is not alone because the reproductive organs are upon the exterior of the body in man that he is distinctive, God has also blessed him with a physical endowment which He has conferred upon no other creature. The beneficent Creator has given to man a hand. Without our hands it would be impossible for us to make clothing, to build houses, to compound medicines, to cultivate the fields, to prepare our food, to invent, devise, construct, or to do any of the thousands of things which are so essential to our elevation and comfort, to say nothing of our existence. Without the perfect human hand man could not overcome the physical difficulties by which he is surrounded, or rise above the level of the beast.

But with the hand man not only constructs and confers blessings, but he destroys, and inflicts curses, not only upon others, but also upon himself. Without the hand it would be impos-

sible for man to wage war, to destroy his fellow-man upon the field of battle, to commit murder, to prostitute and pollute his own body, or to overpower and compel woman to yield to his lustful passions. The human female is the only female that cannot successfully resist the male, or can be made the subject of a rape.

The facts which we have named in this chapter, it seems to us, are designed by the Creator to teach us the sacredness of the reproductive function, and to manifest to us the confidence which He has reposed in man by endowing him with capacities and powers which are infinitely above those conferred upon any other creature. But the greater the exaltation and honor, the greater the fall and the ruin, if these faculties are prostituted and these powers perverted from the purpose which God has had in conferring them. God has created man in His own moral likeness and image, and has designed that he should be pure and holy. Virtue and purity are easily possible to any person who will avoid the influences which so often degrade and will use the aids which God has designed should be helpful in safeguarding and saving mankind.

The great difficulty is that hundreds and thousands daily go wrong, fall into sin and into physical, temporal and eternal ruin simply because they grope in the darkness of profound ignorance. It is with a desire to impart knowledge, to encourage thoughtfulness, and inspire to personal purity, that we have undertaken in this chapter to direct the minds of young men to these phases of this interesting subject.

CHAPTER VIII.

RIGHT RELATION TO WOMEN.

In order that a young man may sustain a proper relation to woman, it is necessary that he should correctly understand the nature and character of woman. Thousands of people think they understand something about human nature, when they have only the perverted ideas which are created in the mind by reading novels. Whether such characters are pure or impure, moral or immoral, they are ideal characters, and not real characters. The only proper study of man is man. The only way to arrive at the correct knowledge of human nature is by a study of human nature. There are many giddy, silly, empty-headed girls and women, but they by no means all belong to that class. There are some who are deficient in moral character, in integrity and purity of life, but such constitute a somewhat small proportion.

In order that a young man may sustain a right relation to woman, he should have an exalted ideal of the character of woman. He should know and appreciate the fact that the great majority of women are unapproachable and irreproachable. The woman who aspires rises higher than man, and the woman who desires may descend to such depths of moral degradation as are not possible to man. When a man tells you that women are all of easy virtue,

and that none of them can be trusted, you should avoid him as you would one with a loathsome contagion. Such a man, unless he simply reflects the opinions of others, is always vicious, licentious, thoroughly corrupt, both in his mind and life, and oftentimes both his flesh and his bones are reeking with moral and physical rottenness.

There are three classes of vicious men whose vices and crimes entitle them to a perpetual place in the penitentiary. They are more dangerous than thieves and robbers. The man who robs a bank, or the burglar who enters your house at night, is guilty of a petty crime when compared with the vicious man who despoils young women of their virtue, who robs husbands of the affections of their wives, or who walks among men a moral leper, spreading disease and death along life's entire journey.

The first class of vicious men are those who give themselves up to a life of vice, and who frequent houses of shame in order to secure the gratification of their lustful passions with women who are as degraded and polluted as themselves. These men may undertake, and for a time successfully run the gantlet of disease, but the same result, with only rare exceptions, eventually comes to them all.

Another class of vicious men, fearing contagion and disease, if resident in a large city and possessed of sufficient means, support a private prostitute. While such a man in some measure protects himself from the probability of disease, yet he is sure to suffer perpetual torment from the fact that he is constantly liable to exposure. He has an ever-present consciousness that such

a woman, if her exacting demands are not complied with, or if angered by any cause, may at any time disclose his course of life to his family, to the social or business world with which he stands connected, or, if he were to deny her exacting and increasing demands for money, might levy blackmail upon him and thus ruin him financially. Such men, while escaping one risk, assume another, which, if a man has one spark of manhood or of conscience, will convert his life into a prolonged torment.

The third class consists of those who are not able to support a private prostitute, and who are restrained by the fear of disease from going with bad women promiscuously, and who undertake to secure the gratification of their sensual passion by seducing innocent and unsuspecting young girls. The man who despoils a pure girl of her honor, and robs her of her virtue, for a momentary gratification, deposes her from a place in the estimation of society which can never be regained, and pollutes her thought, and sends her headlong in a path of ruin and vice,—such a man deserves no less to be hanged than the man who deliberately, or in a moment of anger or passion, takes the life of his fellow-man.

While none of these three paths of vice may attract to their ruin the large class of young men, yet there is another temptation more subtle, more seductive and enticing to which even the purest and best are exposed, and safety is best secured by an intelligent understanding of the danger, and by an abiding moral purpose, previously formed, never to yield to such a seductive and sinful temptation.

We refer to the danger to which a pure-minded young man and young woman are exposed during a period of courtship, and especially after an engagement of marriage has been formed. No young man who is without a strong moral purpose, or who lacks the strictest regard for the proprieties of speech and conduct, may be esteemed as sufficiently safe from a course of conduct which is alike disgraceful and immoral, and liable to bring reproach and disgrace upon both parties concerned.

If you were capable of such a crime how could you expect a woman to respect and love her own seducer, even though he should subsequently marry her and thus become her husband? How could you in the after years, without profound regret, look into the faces of your children and remember that you were the criminal despoiler of their mother's virtue? Remember that by your own act you break down the sense of honor and integrity which in the after years should be the seal and security of your wife's purity and fidelity. How shall you be able to trust one whom you have yourself taught to be untrue and unfaithful to her sex, to herself, to her parents, to her friends, and to her God? Think of the probable disclosure of only a few months! of the humiliation, of the shame, and of the self-loathing! Think of the sorrow which for a momentary gratification of your lustful nature you are bringing alike upon your parents and upon her parents, upon your brothers and sisters and upon her brothers and sisters, upon your relatives, your associates in business, all your acquaintances, and upon men as a class whose honor you sully and deface. Think of her friends,

companions and acquaintances, and ask yourself what you would feel like inflicting upon one who should thus debase and disgrace your own sister, or even a relative or friend! To say the least, how can you expect afterward to have the respect and esteem of those whom you have disgraced?

That you are not severely rebuked, or resisted, or even if consent was indicated by passivity, remember that you are nevertheless the criminal betrayer of one whose confidence you have gained, but whose respect you deliberately sacrifice, and whose name and reputation you sully, and whose character you seriously mar. Even though she should by her own consent prove herself as debased and degraded as Potiphar's wife, your own sense of honor and manhood should enable you to say, like Joseph: "How can I do this great wickedness, and sin against God?" Flee from such a woman. To make her your wife would be deliberately to blight your life, to blast your happiness, and render impossible the happiness and blessing that would probably and reasonably be yours if married to a pure-minded and virtuous woman.

No man who has in him the spirit of true manhood can betray the confidence reposed in him by a pure-minded, confiding woman without a subsequent sense of shame and dishonor which time will not obliterate, but which will surely deepen into remorse as the coming years advance.

Associate only with the pure. Be careful to maintain a strictly proper relation, and at all times avoid familiarity. Be suspicious of the woman who receives promiscuous attentions.

"Where the carcass is, there will the eagles be gathered together." If your life is impure you may rest assured that as truly as there is a God in heaven conscience will lash you relentlessly, and even in this world you will suffer remorse and mental torment. The beginning which leads to such a result is paved with little but improper familiarities of speech and conduct, and only the young man and young woman who carefully and conscientiously avoid the beginnings are likely to escape the end.

CHAPTER IX.

MARRIAGE—A DIVINE INSTITUTION.

No man can afford to think or to speak lightly of marriage. The most sacred interests of this world and of the next are wrapped up in this relation. The foe of marriage is the foe of man, of the tender relation of husband and wife, of parent and child, of brothers and sisters; he is the enemy of the home, of the nation, of the Church, of man's greatest earthly blessings, and of man's brightest hopes of everlasting happiness in the world to come. And yet, strange to say, the subject of marriage can scarcely be mentioned, even in the presence of intelligent people, without provoking a smile. Upon the subject of marriage there is a degenerated public sentiment, due, doubtless, in a large measure to the almost universal custom of novel-reading, to the presence of practical prostitution of a large class of married women who refuse to become mothers, because of simultaneous polygamy in Utah and the consecutive polygamy made possible in so many of the other States by easy divorce. It is due also to the destructive doctrine of free love, which is only another name for free and unbridled lust, and to the mistaken idea which grows up because of the prevalent practice of the courts in granting civil divorces, causing the people falsely to suppose that marriage is simply a civil contract.

Marriage is not simply a compact entered into by a man and a woman. It is not a social partnership, nor yet an alliance for convenience to be dissolved at pleasure. Marriage was instituted by God Himself. Its foundations were securely laid, and its principles are as fixed and enduring as the human race itself. If man had instituted marriage he might enact laws which would modify or even annul the relation. But marriage was instituted by God Himself when as yet there was but one man and one woman upon the earth, and it not only antedates human legislation, but is above all human legislation. It was ordained of God and has been made indissoluble by any court or for any cause whatsoever, save for the single cause of adultery.

The divine law upon this subject is very plain, and is found in the Gospel: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." (Matthew 5 : 32.) "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matthew 19 : 9.) "Whosoever putteth away his wife, and marrieth another, committeth adultery: whosoever marrieth her that is put away from her husband committeth adultery." (Luke 16 : 18.) "Whosoever shall put away his wife, and marry another, committeth adultery. If a woman shall put away her husband, and be married to another, she committeth adultery." (Mark 10 : 11, 12.) Not only are these words very plain, but there is also in the same connec-

tion the added injunction: "What therefore God hath joined together, let no man put asunder." (Matthew 19 : 6, and Mark 10 : 9.) Marriage may be dissolved by the death of one of the contracting parties, for the Scriptures say: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will." (1 Corinthians 7 : 39.) Death may dissolve the marriage and give to one of the parties the right to marry again, but the courts never, except for adultery.

It must be plain from these clear and explicit declarations of God's Word that marriage is an institution above human legislation, and it ought universally to be understood that while the courts undertake to grant what is nominally called a divorce, yet it is merely a civil and not a really legal proceeding. The court simply undertakes to adjust the matter of the civil relation, so far as it affects the question of property, the annuity for the wife, and the support of the children—it simply regulates the outward relations of life, but no intelligent lawyer or judge will affirm that their action can in any way affect the real question of marriage, which lies back of all these civil relations.

The man who puts away his wife, or the wife who puts away her husband, for any other cause than that of adultery, and marries again, is himself or herself guilty of violating the divine law, and is therefore also guilty of adultery. It is also universally agreed by all learned statesmen and theologians that when a divorce is granted because of the adultery of either the husband or the wife, the innocent party is at

liberty to marry again, but that the guilty party both by divine and human obligation is deprived of the privilege of marrying again, so long as the other, the innocent party, lives.

No minister, who understands his duty to this divine institution, will be guilty of performing a marriage ceremony in which either one or the other of the contracting parties has been previously divorced because he or she was found guilty of the act of adultery. Nor will he be guilty of marrying either a man or a woman who for any cause whatsoever, save that of fornication, has put away his or her former partner, and who by remarriage to another party becomes guilty of adultery. While such an act might not be punishable in the civil courts, it would yet be a crime in the sight of God, and the officiating minister would be a party to it. Few ministers will consent to perform a marriage ceremony in which one of the contracting parties has been divorced, unless they are well acquainted with the person, and the circumstances are well known, and the innocence and right of the contracting party is established beyond doubt. Where strangers apply to a minister and he knows that one of the parties has been divorced,—and no minister should ever marry two people without inquiring whether either has been previously married, and whether divorced,—unless he is willing to investigate carefully and thoroughly, which few ministers have either the time or the inclination to do, consequently, the only safe course to pursue is, to decline to marry all divorced persons.

Marriage is not only a divine institution, but is the only one instituted in the Garden of Eden

which has come down with its continuous line of blessings to the present time. God officiated at the marriage of the first man and the first woman. The first miracle wrought by our Saviour was at a marriage-feast in Cana of Galilee, and the first event in the next dispensation will be the marriage of the Lamb to the Church, the bride of Christ.

In instituting this relation God united one man with one woman, and not one man with many women. God said: "For this cause shall a man leave father and mother and shall cleave to his wife" (not wives), "and they twain shall be one flesh" (these two, not several). "Wherefore they are no more twain, but one flesh." (Matthew 19: 5, 6.)

In the account in Genesis, when God found that the solitary condition of Adam was not conducive to his highest well-being, He said: "It is not good that man should be alone; I will make an help meet for him." (Genesis 2: 18.) If there was ever a time when it would have been either right or expedient for a man to have had more than one wife, it surely would have been in the very beginning, when the entire world was to be peopled. And yet God created simply a helpmate, not helpmates, for Adam. If the theories of wicked and licentious men were correct, instead of taking out one of Adam's ribs, God would have removed every rib in Adam's body, and have created a plurality of wives for him.

Lamech was the first polygamist mentioned in the Bible; but the fact that polygamy is mentioned does not give it the sanction of God's Word, any more than when an American histo-

rian who records the fact of the presence of polygamy in Utah thereby gives to the facts which he records his own personal sanction or that of our government. He simply records the fact, and that is all that God's Word has done in recording the historical fact that in some instances polygamy existed in the earlier periods of the world.

The Bible condemns polygamy, and explicitly says: Neither shall man take one wife unto another. (Leviticus 18.) And Paul makes a clear and unmistakable announcement to all nations when he says: "Let every man have his own wife, and every woman her own husband." The children of Israel were forty years in the wilderness, and yet among this nearly four millions of people there was only one case of polygamy. Lamech was a self-confessed murderer, and wherever you find a polygamist in the Bible, whether it was David or Solomon, you find a man who was up to his neck and ears in trouble. When Adam was started, God started him aright. And if it had been right that Adam should have had a plurality of wives, God would have given him more than one. When the whole human race was destroyed by the Flood, and the world was subsequently to be re-peopled from the family of Noah, then, surely, if polygamy had been right, each man who entered the ark would have been fully justified in taking with him a dozen wives. We find, however, that Noah and his wife, his three sons and their wives, just eight persons, were saved in the ark.

If there were no written law upon this subject, the mere fact that the number of males and

females born into the world is nearly exactly equal would be a sufficient indication of the Divine purpose upon this subject. Because of the larger number of men among the immigrants who come to this country, the male population of the United States is even in excess of that of the female population, although the greater hazard to which men are exposed on the sea, in the mines, on the railroads, in the army, and in various other ways, constantly tends to make the death-rate greater among men than among women.

In each life there are two important events, and in many three—the day of one's birth, the day of one's marriage, and the day of one's death. The day of one's birth is surely a very important event, but the day of his marriage and the day of his death seal his destiny as no other events could possibly do. Marriage not only involves the happiness of those who enter upon this sacred contract, but, at least to some extent, it affects the happiness and comfort of a large circle of relatives, and involves the happiness and destiny of a generation yet unborn.

As marriage is a divine institution, no young man or young woman should enter into this relation without seeking divine wisdom and guidance. The subject of marriage should be made a subject of frequent prayer. If you are not to make a mistake, you should not first form your alliance and then go to God and ask for His sanction, but you should begin to pray very early, lest you mistake your infatuation for the voice of God, or your inflamed amativeness for the leadings of divine Providence. Pray while your eyes are still open, for Cupid blinds many, and then suffers them to be led to their ruin by lust.

CHAPTER X.

WHO SHOULD NOT MARRY.

MANY persons, in order that they may provide for aged parents, care for dependent ones, or accomplish some undertaking of special difficulty, remain unmarried, and lead a life of continent celibacy. While all persons of mature life are entitled to marry, yet any one may decline to exercise that privilege. Some may prefer to devote their lives to such pursuits as render marriage inexpedient. On account of the persecutions to which the Christians were subjected at the time when Paul wrote, he advised celibacy for those who would devote themselves to missionary work, in order that they might be unencumbered in their flight from place to place. But even then he declared that all had the right to marry. No one has the right to impose celibacy upon another, but any person has a perfect right to choose that state for himself, if he is influenced in his choice by a desire thus to bless the condition of his fellow men, or to devote himself to the glory of God.

There are, however, some other conditions and circumstances which should influence a man in determining this important question.

No man, who is unable to support a wife and family, should assume that obligation. Young men without education and without occupation should by no means think of rushing into a re-

lation which imposes moral and financial obligations which he is not able to discharge. Where a man has a moderate income, and desires to marry, it is a subject for the two persons most interested to determine whether the amount is sufficient for their maintenance and support. The amount which is squandered by some individuals, and wilfully wasted by others, would be sufficient to support a family of economical and frugal habits in easy comfort. What might be wholly inadequate for some might be a rich abundance for others. No rule can be laid down for persons in different situations in life. Each must determine this matter for himself.

The statement is often made in medical journals and elsewhere that persons who have hereditary tendencies to consumption should not marry. The precarious condition of their health, the uncertainty of their ability to provide a support for their family, the certainty that their children will inherit weak constitutions, live a weak and sickly life and die early, and many other arguments are advanced as sufficient reasons why those who have inherited consumptive tendencies should not marry. But as the nervous system and also the sexual system of consumptives is often even more keen and sensitive than would be the case if they were in good health, such arguments go for naught when the man, or the woman either, can find some one who is willing to be united with him or her in marriage, and reason is therefore silenced by a keen sexual desire.

While the reasons which we have already stated should be sufficient, they do not usually prove effective in deterring such persons from

marrying. Throughout my ministry I have been very observant of results in the cases of those whom I have married who showed consumptive tendencies. In the case of men I have noticed that their physical strength is not equal to the great drain on the vital forces caused by sexual intercourse. As a consequence the physical forces are gradually undermined, and after begetting one, two or more sickly children the husband generally dies and leaves his wife an inheritance of weak, sickly children to be nursed, watched over and kept, and they usually are such children as are unlikely ever to contribute either to her comfort, happiness or support.

The same is true of a man who marries a girl from a family where there are consumptive tendencies. Few such women survive the exhausting effects of bearing more than one or two children, and the husband, after spending two or three, or possibly four years, in nursing a weak and sickly wife, is left to care for a group of sickly children, who owe their unhappy being to his lack of wisdom and his failure to exercise good judgment in the choice of a healthy wife.

No man or woman who has a predisposition to consumption can afford either to marry or indulge in sexual intercourse. The act of coition makes such large demands upon the vital and physical forces, that only those who are in the best of physical health and who are endowed with a strong constitution, can endure the drain which is sure to bring weakness and eventual death to those who are already weak and diseased.

It is one of the symptoms of consumption that those who are afflicted with it will seldom believe that they have the disease. A physician could scarcely be expected to speak candidly upon this subject to one who contemplates marriage, but any one may look up the record of his or her own family, of parents, and especially of his grandparents, of uncles and aunts, and if he finds that members of his family have died with consumption, he may rest assured that there is a taint of it, either to a greater or less extent, in his own system. A careful study of the whole subject, and a thorough knowledge of one's own physical needs, a carefully-regulated diet, deep breathing, a life in the open air and the observance of hygienic laws, and the use of the best means calculated to develop the physical powers, are always important and valuable in such instances.

What is true of consumption is also true of insanity. Each one should determine for himself, by a careful inquiry into the family record, whether there are taints of insanity, and, if so, he should be governed by the exercise of the most careful wisdom in the matter of marriage. This subject is important, and so vitally affects the interests of the parties concerned that the utmost care and judiciousness should be exercised.

No man or woman who has the taint of syphilis, as we have already shown, should be permitted to marry under any circumstances. The plea that a man has been "injudicious," and that he has been "unfortunate" in contracting disease, and similar "arguments," are without avail when weighed against the awful

crime of bringing into the world a generation of innocent and immortal beings who must, without the slightest possibility of escape, bear the results of the parent's sin. In the light of the facts already given in these pages, surely no man whose blood has been tainted with syphilis should ever think of committing further sin by plunging innocent and helpless women and children into physical torments from which he should rather desire to help them to escape. And even when looked at from a purely selfish point of view, marriage can only bring new and added horrors to the person in whose body this terrible disease will, in all human probability, lurk as long as life lasts.

Neither should any man who has had gonorrhea ever think of marriage until a microscopical examination has demonstrated that every trace of gonococci has been permanently eradicated from his system.

CHAPTER XI.

THE SELECTION OF A WIFE.

More happiness or misery is wrapped up in this one transaction than in any other upon which a man is permitted to exercise his judgment. The frogs in Æsop's fable had a great fondness for water, but they were not disposed to leap into the well, because they could not get out again. But when we see the haste with which many young people rush into ill-advised marriages, it looks as if they had less sense than the frogs. The man who does not marry makes a mistake which is only surpassed in its serious results by the conduct of the man who marries a woman who is only calculated to make his life miserable and his existence a burden.

When you are married there are several essential qualities you will need to find in your wife. If you have married a toy or a fool, you may get along for a few weeks or months, or, at most, for a few years; but you may rest assured that misery will not fail to find you. No definite rules can be laid down which can be followed with the positive assurance of satisfactory results. Some general principles, however, may be stated, the wisdom of which must be apparent to any thoughtful person, and by the ignoring of which any young man will be sure to reap sad consequences.

In the first place you will need a WIFE. No woman who is weak and sickly and nervous is fitted to be a wife, and much less a mother. A marriage in which the sexual element must be wholly eliminated can never be a happy marriage. No man with strong physical powers should expect a wife to yield herself to his unbridled and unrestrained sexual passion. Reason and love must regulate the marriage relation, but love, or even graceful indifference is quite impossible where the husband is impotent, or the wife, because of physical weakness or some one of the numerous diseases peculiar to women, is rendered incapable of sustaining the marriage relation. Such a woman can yield to the sexual desires of her husband only at the expense of her health and comfort, and, in some instances, even at the cost of her life. The marriage relation renders her unfit for her numerous household duties and responsibilities. She becomes irritable in temper, uncompanionable in spirit; and the woman who, if she were well and strong, might be a true helpmeet, becomes only "a help to eat meat," a constant source of expense and care to her husband, and a burden to herself. Such a woman cannot become the mother of strong and healthy children, bear her part of life's burdens, or be an inspiration to her husband; but, instead, must impose upon him the duties of a nurse, convert his home into a hospital, and by marriage render herself miserable and all who are about her unhappy.

At times, while under the infatuation and blinding influences of courtship, a young man who fully realizes the physical infirmities of the

young woman with whom he is keeping company will excuse all her aches and ills, and, under the delusion that it will be a pleasure to nurse her in her sickness and minister to her many infirmities, deliberately decides upon marriage. If you are in love with such a young woman, you cannot possibly be more cruel to her than to marry her. Let her condition appeal to your mercy, and if you love her, and desire to support her, well and good. But never marry her.

Thousands of women are rendered unfit for marriage by what they suffer as the result of tight lacing—and when we say tight we do not mean such an extreme drawing of the corset-strings as results in reducing the size of the waist to an undue extent—but we mean that which is ordinarily indulged in by almost all women, and which tends to the same result in every instance, although, on account of an inheritance of strong physical powers and inherent good health, a small percentage of women are enabled to escape its dire consequences. Instead of suspending the weight of their skirts and clothing from the shoulders, as they should, the corset, which is already too tight, is made to carry the weight of all their suspended clothing, thus pressing not only inward, but also steadily downward, upon the abdomen and the organs within the pelvis and especially the womb which is the most sensitive organ which God has placed below the waist. That, which at first is only a discomfort, because of prolonged pressure, becomes an irritation, and, when continued, becomes an inflammation, and finally a chronic or incurable disease. The womb, which God has

meant to stand nearly upright, is pressed out of position, oftentimes falls either backward or forward, producing such a displacement of the internal sexual organs as to render its victim wholly unfit for the marriage relation, converting an act which at least should not be disagreeable to her, into one of actual discomfort, and oftentimes of positive misery.

Those women, who are pale and nervous, who are without a natural appetite, unable to do any active work, or enjoy any vigorous recreation without being constantly out of breath, who are faint and weak, always complaining of pain in their back, and many other symptoms which are inseparably connected with female weakness, are not partially, but totally, unfitted for the marriage relation, and the man who marries such a woman not only makes her miserable, but himself also, and after a few years awakens to the fact that he has made the greatest mistake of his life.

What has been said in the chapter under the title "Who Should Not Marry," upon the subject of consumption, needs in this connection to be somewhat enlarged upon. When consumption is spoken of, many people think only of that disease which attacks the lungs, and after months of coughing and wasting finally results in death. But this same disease, under the general name of tuberculosis, attacks not only the lungs, but also the bones and the lymphatic glands. When it attacks the bones it is oftentimes known by the name of white-swelling. Sometimes it attacks the knee, when, in some cases, temporary relief is secured by amputating the leg. But perhaps more frequently

it attacks the hip-joint, and is known as hip-disease, or white-swelling. Sometimes it attacks the spinal column, and results in curvature of the spine, while in other instances it attacks the bones in other portions of the body, causing pain and a diseased condition which results in a gradual wasting and destruction of the bone, sometimes in such a way as to allow of temporary relief by local treatment, and at other times resulting in great suffering and eventual death. While this form of disease is not recognized by the uninformed as the same disease as consumption, yet by medical authorities it is all one and the same, and known as tuberculosis.

Tuberculosis also attacks the lymphatic glands, results in enlargement and swelling, develops in various forms which are often treated surgically and in other ways, sometimes affording relief, and in other instances resulting in eventual death. The disease, however, is all the same, whether it affects the lungs, or the bones, or the lymphatic glands. It is a terrible inheritance to bequeath to one's children, and, if born with it, the helpless offspring cannot escape from it. The young man who knowingly enters into an alliance for life with one who has this disease lurking in her system will be sure to find it a matter of the gravest moment. Abraham Lincoln said that every man who contemplates marriage ought to stand over the family physician with a club and compel him to tell the truth in reference to the chosen partner of his life, if there was no other way of getting the information out of him. As professional knowledge is a professional secret, a young man could scarcely expect to obtain any re-

liable information from a physician who has been the regular attendant of the woman's family. The life insurance companies do not depend for their information upon the family physician, but upon the family record. If parents or grandparents, brothers or sisters, uncles or aunts have been affected with any form of tubercular disease, a life insurance company knows that that same disease is at least liable to manifest itself at any time in any of the descendants of that line. Every family has a pedigree, and if that pedigree can be honestly known the conclusions may be regarded as reasonably safe. The young woman herself, or even her parents, however, would not be the reliable authorities to whom to go for information in a matter in which they are personally so much concerned, for they would be very liable to suppress some facts and distort others.

The physical condition of civilized woman is greatly to be deplored. Civilization has placed her in an enlarged intellectual realm. But up to the present time, in the physical sphere, as a class, she has wholly failed. At war, at work, or at play, the white man is superior to the savage, and culture has continually improved his condition. But with woman the rule is reversed. Her squaw sister will endure effort, exposure and hardship which would kill the white woman. Education, which has resulted in developing and strengthening the physical nature of man, has been perverted, because of folly, fashion and food, so as to render woman weaker and weaker. Civilization has aroused man to a realization of his noblest powers. He has thrown away his feathers, paint and the pre-

tences of the savage; while womankind has been industrious in gathering up the feathers, the paint and the pretences of life, and has enthroned them, saying: "These be thy gods, O Israel!" From this idolatry, from this self-inflicted slavery to fashion, from these enervating and destructive influences, woman should and must eventually be free. Both among beasts and birds the male is always more notably attired, but among mankind the unnatural and debasing influences of the opposite are everywhere manifest.

Sometimes, even where a woman is endowed with fair physical powers and would make a helpful and congenial companion if she were equally mated, yet in her ignorance she consents to marry a man of great amative powers and of an insatiable sexual nature—a man with thick neck, deep chest, with almost unlimited physical endurance—a man who does not know that he has a single nerve in his entire body, and one who cannot appreciate the fact that any other person has any. Such a union cannot be the source of anything but misery for both parties in the compact.

The same result is inevitable when a man who is weak or of frail constitution, and without powers of endurance, marries a woman of strong physical powers, dominant sexual nature, whose sexual longings could not be satisfied except by a man who is equally strong and of like tendencies; such a union becomes unsatisfactory, and oftentimes results in alienation and estrangement, and sometimes in unfaithfulness to the marriage vow.

You will need not only a wife, but you will

need also a COMPANION. In such an alliance you should seek intelligence. A woman who is ignorant and stupid, or one who has simply learned to drum on the piano, to paint a few horrible pictures, and do a little embroidery, cannot properly be regarded as one suited for this important relation of life. There is also a large class of young women who deserve to be regarded as intelligent, whose deportment is irreproachable, who are at ease in good society, and who are sometimes even pious, but after all, who are devoid of those higher and nobler characteristics which would qualify them for companionship with a man of intelligence, and who has a real work to accomplish in life. Some of this class are even as pretty as the flowers, as pure as the snow, as sweet as the gentle breath of spring, "educated" and refined, but, after all, of no earthly use either to themselves or to any one else. As wives and helpmeets they can never be anything but worthless. They will make a home for no man, but as a class will build club-houses as refuges for many. If called upon to reason with a young man who was about to take upon himself such an incumbrance for life, we might not be able to formulate what to him would seem a valid argument against his alliance, but if forced to speak accurately we could scarcely say anything more than that they are, "Good, but good for nothing." They are mere negative characters, can do little nothings nicely, but in real life they are not likely to undertake anything that is noble or worthy of true womanhood.

In the choice of a wife you should be careful to select one who would be sure to begin and

continue in harmony with your sympathies and tastes, in order that you may be mutually happy, helpful and harmonious. A woman should not simply consent to her husband's condition and circumstances, but should enter into his life-purpose with such enthusiasm as will help him to make the very best of all his opportunities. The farmer should never marry a woman who hates the country, nor should the man whose duties require him to live in a large city choose as his life-partner one who cannot endure brick walls, paved streets, or the bustle and noise of a great city. Professional men often make very serious mistakes. They marry women only to discover afterward that they have no sympathy with them in their great life-work. As the years come and go, oftentimes a distaste is developed in the wife and even an aversion, for the chosen profession of the husband. The woman who faints at the sight of blood, or shrinks from the aches and infirmities of the suffering people among whom her husband is to spend his life, is thoroughly unfitted to be the wife of a physician, much less to be a helpful and inspiring companion. Or if the husband is ever to apply himself to his chosen work with the devotion which is necessary to secure professional eminence, or even pecuniary competency, how can his wife be other than lonely, dissatisfied, and even positively unhappy?

Often unhappiness and misery await the minister who chooses one who has no understanding of the self-denials which are inseparably connected with the pastoral office—one who has no sympathy for the distressed and degraded, no interest in a religious life or a Christian ex-

perience. How can such a woman ever hope to be happy or contented herself, or to be successful in anything except in an effort to make her husband miserable, to insure his failure, and, possibly, effect his ruin. When two persons of dissimilar tastes and purposes are yoked together for life, how can there ever be anything other than a constant conflict of interests, and a consequent unhappiness? "Can two walk together, except they be agreed?"

One of the requisites which you will need to find in a suitable wife will be that of A GOOD HOUSEKEEPER. Home should afford her a sphere sufficient for the exercise of her grandest ambitions. It is not enough that she should know what is orderly and in good keeping when she sees it, but her taste, good judgment and industry should secure these essentials in her own home. Circumstances may be such that it may not be necessary for her to go into the kitchen in order to do the necessary service there, but she should be competent to do even that in times of extremity, for some day the sickness of servants or reverses in business may possibly render even this unavoidable. But she should by all means be competent to direct wisely, and should be so busied with important household duties and cares as that she should not be idle, for an idle woman is an unhappy woman. God has adjusted our physical constitution to labor, and good health is not possible to those who will not call their physical powers into active exercise. Women who are constantly seeking diversion and entertainment, who are absorbed by the empty and exacting demands of what is called "society," who are extravagant in dress,

and who honestly contribute nothing, either of happiness or comfort, to the sum of the world's good, are really idlers, and are practically worthless as helpmeets. Any woman clad in silks and seal and costly apparel can look pleasant and smile attractively on Chestnut Street or Fifth Avenue; but, young man, the woman you want to live with you in your home is one who can be agreeable and helpful in the midst of every-day burdens and self-denials—one who can manage wisely and well with much, or, if necessary, can live contentedly and happily on little, fearing and trusting God and giving herself in loving devotion to her husband and family.

Perhaps nowhere in the entire round of literature is there a photograph of a more beautiful, virtuous and industrious woman than that found in the thirty-first chapter of Proverbs, and it deserves a place in the thought and mind of every young man, that he may have a standard of female excellence:

"A virtuous woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain.
She doeth him good and not evil
All the days of her life.
She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant-ships;
She bringeth her food from afar.
She riseth also while it is yet night,
And giveth meat to her household,
And their task to her maidens.
She considereth a field, and buyeth it:

With the fruit of her hands she planteth a vineyard.
She girdeth her loins with strength,
And maketh strong her arms.
She perceiveth that her merchandise is profitable:
Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle.
She spreadeth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household;
For all her household are clothed with scarlet.
She maketh for herself carpets of tapestry;
Her clothing is fine linen and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh linen garments and selleth them;
And delivereth girdles unto the merchant.
Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up, and call her blessed;
Her husband *also*, and he praiseth her, *saying:*
Many daughters have done virtuously,
But thou excellest them all.

Favor is deceitful, and beauty is vain:
But a woman that feareth the LORD, she shall be praised.
Give her of the fruit of her hands;
And let her works praise her in the gates."

The woman whom you want as your wife should be pure in her person, pure in her thought, pure in her life, pure in her heart. If virtue and purity are wanting, everything else is wanting. Let the suspicion of impurity rest upon a woman, or let the thought of a wife wander beyond her own home and her own husband, and the ruby is sullied, the jewel is gone, and that forever, and the brightness that then goes out from the home leaves it in unutterable darkness.

The woman who is to be your life-partner should not only be qualified to become your wife and companion, but should also be willing to become the mother of a family of reasonable size, and find in her children her joy and comfort, and in their care and training the highest inspiration of her life. In these days, when so many women enter the marriage relation for the purpose of practically leading a life of legalized prostitution, and, with the sanction of the law, shield themselves from the odium and reproach which justly belong to the licentious life they live, it becomes important that, in the selection of a wife, a young man should give some consideration to this subject.

While the proprieties of life render it improper for him to converse with young women upon this subject, yet, from their fondness or aversion to children, their devotion to domestic life, or the all-absorbing manner in which they give

themselves up to the empty, trifling, and unsatisfactory things of life, one may form at least some idea as to what would be probable in this matter. God created woman not only to become a wife, but also a mother. Her health, her happiness, and all that is most worth having, are only to be secured by her conformity to this divine purpose. The woman who enters the marriage state simply desiring to obtain the social place or sexual pleasure which it affords, and is unwilling to assume its duties and obligations, prostitutes her most exalted endowments, and shuts the door of her home against the entrance of the angels of life and blessing. The woman who persistently refuses to assume the duties of motherhood strangles her own mother-nature, the sweetest and divinest attribute of womanhood. No home that is without children can be perfectly happy; and barrenness, whether natural or enforced, is sure to bring regret, and, possibly, even eventual estrangement.

It is also important that there should be no undue disparity of age. People who are not acquainted with the laws of their own nature are not likely to appreciate the importance of this injunction. As a rule, women develop and mature about three years earlier than men, and, other things being equal, there should usually be about that difference in their ages. Occasionally there are girls who develop the characteristics of womanhood at the early age of thirteen or fourteen, and whose outward manifestations of physical development are far in advance of their years, but a too early maturity is a very bad physical indication. Early maturity means early decay, and where at all abnormal is

an indication of disease. If you go into a peach orchard early in the season, while the great mass of the fruit is yet unripe, you may discover an occasional peach which seems further advanced and more mature than the rest. Its external appearance may be promising and inviting, but when you come to examine such fruit you find that it is wormy and diseased. The fruit which is maturing naturally and normally may be more tardy, simply because it is more healthy.

The reason why there should be no great disparity of years will appear when we say that usually between the age of forty-five and fifty a woman arrives at what is known as the period of her "change of life." Then her monthly periods gradually modify, and after some months or a few years entirely disappear, and the sexual nature receives a great modification. It is then that a woman passes the old age of her youth and enters upon the youth of her old age. In this modified stage of life the woman no longer desires, or at least no longer seeks, the sexual relation with her husband, and if he is much younger than his wife, and his sexual nature is yet ardent, estrangement, and even unfaithfulness, not infrequently occurs, and in almost every community some instances may be found where the unhappiness becomes so great that suicide and even murder are known to result.

If the man is much older than the woman, and he passes the modified period of his life, which usually occurs between forty-five and sixty, while she retains her sexual activity in marked vigor, frequent intercourse is likely to result in physical weakness, the brain is liable to become impoverished and the mind enfeebled,

and even softening of the brain may follow as a natural result. If, however, a husband who is much older than his wife becomes conscious of the waning of his sexual powers, and abstains—as he should—from the sexual relation in order to preserve his physical and mental strength and to retain his virile powers, the wife is likely to seek the innocent attentions and favors of younger men, and on this account often awakens jealousy and even unjust suspicions. Because of increasing sexual disparity, unhappiness, or even misery, is liable to result. Before marriage and while in love, or while the sexual powers of both are vigorous and active, they may reason that in case of eventual sexual disparity either would have judgment enough to recognize the situation and govern himself or herself accordingly; but after a lapse of years, when modified mental and physical conditions have come, the results which have been the lot of others similarly situated are likely also to be realized in their own sad experience.

Every community also affords illustrations of misery and some of murder which are the result of the marriage of mere children, or because of the union of the innocent and unsuspecting with those who have been notoriously vicious and corrupt. The sentiments which may predominate during the earlier years of wedded life will be quite sure to yield to a sterner sense later on.

No other single transaction in life enables a man so easily and satisfactorily to determine the future financial and social condition of his family as marriage. With regard to the financial question, no young man can afford to

marry simply for money. Into a surer servitude and into a more unqualified wretchedness it would be difficult for one to plunge himself. "Better is a dinner of herbs, where love is, than a stalled ox, and hatred therewith." Prefer poverty and blessedness to money and misery. Be willing, if necessary, to start plainly and work for larger possibilities further on. While we would make this advice emphatic, we would at the same time most heartily condemn the marriage of those who pay the preacher the last dollar and then start penniless. You cannot buy meat, purchase carpets, or pay grocery bills with sentiment. These will require money—cold cash.

Let your love be intelligent; mix your affection with brains. Do not set your fancy so that you will find only an empty pocket and an empty pate. It is just as legitimate for a man to seek a woman of intelligence, health and wealth, as one who is without any of these three. We have always admired the sentiment of a college classmate who said: "I do not believe in marrying for money; but if I loved a girl, and she happened to have some money, I would never go back on her on that account."

The question of a home and the means to purchase and maintain it are as worthy of consideration as many other important matters. Other things being equal, a young woman who happens to have some money is surely no less worthy of your love and affection on that account. Be careful, however, lest the financial consideration should blind you to the absence of other qualities which are absolutely indispensable for happiness in the marriage re-

lation. Money may save from carking care, may secure comfort and enable you to live in affluence; but wealth, unless earned by honest industry, almost universally results in corroding and corrupting the character, rather than in brightening and strengthening it. Money and happiness are by no means related. Even the word miser means miserable. A man with his millions may be his own unpaid clerk. Remember that you can wear but one suit of clothes at a time, eat but three meals a day, and sleep in but one bed at a time. Very few men are rich and restful; more are rich and restless. Paul says "Godliness with contentment is great gain."

It is important that a husband and wife should not be unequally yoked together in any respect. Marry your equal, rather than your inferior or superior. Where there is a great disparity, either socially, intellectually, financially, religiously, or in any other respect, disappointment and unhappiness are likely to be the result. Even the marriage of Christians who have been brought up under the influence of different branches of the Church is often inharmonious as the result of differences in religious training and experience.

If you desire your home to afford a foretaste of heaven, you can only reasonably hope for such a result when the woman who becomes your wife is devout and godly. The best that is in human nature is never called into exercise where the moral and religious natures are dwarfed or atrophied. Character never finds its best development until the physical, intellectual and moral are alike developed into a well-rounded symmetry. The

best husband who ever lived has always had enough weaknesses to call into largest exercise the patient endurance and Christian charity of the best woman ever born. What the husband is, what he hopes to be, is only possible when he has the sympathy and assistance of a godly wife. Ahab was what Jezebel made him, and you will likely be largely what your wife makes you.

Not only will her religious character modify your own life, but her thought and her life must mould or mar the thought and the life of your children. If she lacks in moral character, your children will suffer a loss that cannot be supplied them in any other way, and if her influence should be exercised against spiritual interests, no opposing influence can fully counteract the sad results.

If you are careful in the purchase of a horse, which you may dispose of if not found satisfactory, much more should you be judicious and call your caution into fullest exercise in the selection of one who is to be your life-partner, and from whom you can only be separated by death. Take time. Be judicious. Go slowly. If you rush into marriage with haste, you will probably spend the rest of your life in a perpetual penance. Don't fall in love. When a man falls he is helpless. Keep your affections, and your judgment, and yourself well in hand. Keep your feet under you. Take in the whole situation, and when you find yourself in love be sure you did not fall in. A Russian proverb says: "Measure your cloth ten times, for you can cut it only once." Be careful lest the skeleton of horror steals into your life and enthrones

itself where God designed that an angel of peace and blessing should preside.

If you want to be happy in your home, have the peace of God in your own heart also. Trust Him to direct your steps in this matter, as in every other important matter in life. Ask God to direct your steps as He directed the steps of Isaac and Rebekah, of Jacob and Rachel. "Commit thy ways unto Him and He will direct thy steps," for "The steps of a good man are ordered of the Lord."

CHAPTER XII.

IMPORTANCE OF GREAT CAUTION.

THE man who makes a mistake in the selection of a wife, makes one of the most grievous blunders that is possible to him in life. Marriage is for life, "For better or for worse, until death do you part," and a mistake here is irreparable, often fatal. In the matter of marriage, more than in any other, the judgment is likely to be warped by sentiment or swayed by passion. If a young man does not deceive himself, deceptions are likely to be practiced upon him. Many persons who could be thoroughly relied upon for honest dealings in a business transaction, seem to think it no wrong to dissemble and deceive a young man concerning the moral, mental, physical, or financial condition of a daughter, sister, or intimate female acquaintance. Perhaps it is not putting it too strongly when we say that one-third of the great mass of young women are unqualified ever to become wives or mothers, because of false education and inherited or acquired infirmities. From one-half to two-thirds of all our married women suffer from womb-trouble of one form or another. Young girls, who are wholly ignorant of the delicate texture of their sexual organism, and without dreaming of the serious consequences which are to follow, contract their waists, and thus crowd

the contents of the entire abdominal cavity below what is a natural position. By this means the womb is forced out of its designed place, and, when the strain is continued, irritation and weakness result in a chronic condition, which quickly develops after marriage into the very prevalent "falling of the womb," causing a dragging or bearing-down sensation in the lower part of the abdomen, pain in the back, numbness of the lower limbs, and a general discomfort and misery, which must often be shared for years by all who dwell under the same roof with its unfortunate and unhappy victim. To a woman thus afflicted life is a burden and marriage a curse, rather than a blessing. False ideas of form, cruel and destructive fashion, and pernicious education accomplish this terrible ruin of human health and human happiness. Cure, or even alleviation of discomfort and suffering, are doubtful and difficult, and the man who marries a woman with a compressed waist may reasonably expect a sufficient inheritance of misery to last all the rest of his natural life. The man who marries such a woman, instead of obtaining a helpmeet, imposes upon himself a burden. He may be ignorant of it at the time, but he will be sure to know it later on. In clothing the body we should seek comfort and concealment; but if judged by the garments that women so often wear, we might rightly suppose that clothing was made so as to secure discomfort and disclosure. Any style of clothing that violates the sense of modesty, or the laws of health, is not simply unreasonable, but absolutely wicked.

While physical weakness among women is exceedingly more prevalent than mental weak-

ness, yet the question of mental strength is one of great importance. In many instances where there are inherited tendencies to insanity, which may not be very pronounced, yet, if they do not show themselves at other times, they are liable to appear at the monthly period of female sickness, or in times of protracted illness or death in the family, or when financial reverses come, or when cares and anxieties weigh with such pressure as to tax the endurance of those who have inherited the strongest physical and mental powers. Where it exists, and is not manifested at such times or during the period of child-bearing, it is more than likely to come out clearly between the ages of forty and fifty, when the "change of life" occurs with women.

If a woman is deceitful, untruthful, untidy, a gad-about, a gossip, extravagant, a sloven in dress or housekeeping, contrary and mean-tempered, contemptuous, or has other characteristics which make her an incompatible companion, these traits of character had better be discovered and recognized in due time. If in moral principle she is lax or irreligious, she will set up under your roof a little heathenism in the midst of a surrounding Christian civilization. If she is always contrary and obstinate, she will oppose your most carefully developed plans and wisest judgments. She will oppose you in every business undertaking, whether right or wrong, and resist you in the government and discipline of your children; and, however much you may regret the absence of that harmony between parents without which children cannot be properly educated and trained, yet, in spite of your best efforts, you will partly or wholly fail in the

bringing up of the sons and daughters who should be the joy and comfort of your declining years.

To reap the eventual results of a distracted family requires only that the husband and wife should make divergent aims and ambitions the occasion of frequent strife in the presence of their children. Unless you and your wife should prove to be different from all the rest of humanity, she will dominate and rule over you in spite of yourself, and you may as well recognize that fact and count upon it from the very beginning. If she is sweet and gentle, devoted and loving, she will hold and sway and rule you by her loving devotion and womanly worth, and if she is devoid of these good qualities, she will nevertheless rule you, but in such a spirit that you will be sure to recognize the fact that, while you are being driven contrary to your wish and judgment, you are yet compelled to follow her dictation and direction, or are forced to sacrifice the respect in which you and your family are held in the community, and by contention and strife either dismember your family or be compelled to dwell in what is practically a purgatory upon earth.

By powder, paint, and apparel, some women who are devoid of character practice a passing deception, which often serves to beguile and mislead the incautious and unsuspecting; but even the more discerning and judicious are also often mistaken respecting the health, disposition, character, and general capacity of those for whom an admiration has been awakened in their thought and fancy. It is often well to secure the opinion of some disinterested and sensi-

ble woman, who is well acquainted with the family history and who is also familiar with any eccentricities and peculiarities of the young woman herself. Such acquaintances are not always easy to find, and, unless wholly disinterested and impartial, the opinion expressed would be misleading and unsafe. The judgment of your own sister in the matter might be valuable, or the impartial judgment of some man of middle life, who is not blind to love, might prove significant and suggestive. Let your advisers be few and carefully chosen.

Do not despise a pretty face when seeking a companion for life, but good health, an amiable disposition, religious culture, a knowledge of the practical every-day duties of life, and such education and training as will tend to assure unity of purpose and an earnest cooperation in your chosen life-work, are much to be preferred. The essential requisites in a companion, which are necessary to insure happiness and a life of devotion, are to be found in strength of character, a healthy body, a judicious head, a loving heart, and these all brought into attune with a high and holy life-purpose.

A woman whose powers are even a little below the average may answer for a period, and may meet the requirements of ordinary life, but she will be sure to fail you in the great events, in the struggles and trials and adversities which are sure to come, and which try men's souls. The man who has such a wife is very much like the man in the Scripture who had a house which was built upon sand; while the days were pleasant and the sun was shining, the air balmy, and it was more pleasant to live

out of doors than in the house, he was quite as well situated as his neighbor, whose house was built upon a rock. While he had no need for a house, he had one which was seemingly good. But in the day when a house was most needed, when "the rains descended and the floods came, and the winds blew and beat upon that house"—in the very hour when the storm and tempest came upon that man's head, and he most needed a place of shelter, he was homeless and houseless. Be wise. Be judicious. Remember that marriage is not for a day, or year; not simply for the periods of prosperity, but for life, for the times of adversity, when in the darkness you will need somebody to stand by you, that each may be to the other an inspiration, a help, and a stay.

In the inflicting of punishment in the olden time it was the custom in some countries to chain a prisoner face to face, in actual contact with a dead body. For days and even weeks he was compelled to breathe its foul odors, to look into a face of decay and death, and by no effort of his own was he able to liberate himself from the putrefaction and corruption which he loathed, and which made life intolerable. It was to this form of punishment that St. Paul refers when he cries out and says: "Oh wretched man that I am, who shall deliver me from this body of death?" or dead body. As the spiritual nature of Paul cries out in these words for deliverance from the corruption of the unregenerated, natural, sinful man, in like manner will every man who is married, like Socrates, to a regular Xantippe, long to be delivered from that to which he is bound in an in-

separable marriage union. Be warned by the sad experiences of such men as James Ferguson, John Milton, John Ruskin, Frederick W. Robertson, and scores of men who may be found in almost any community.

While most men are what their wives make them, and secure only that amount of success in life which their wives make possible, there are exceptional men who have risen above unfavoring conditions and have become great, and good and useful, in spite of adversities and domestic infelicities. To this class of men difficulties have not been an impediment, but seem to have constituted a pedestal which has elevated them above the great mass of common humanity. John Wesley, one of the world's great and good men, was married to one of the most unreasonable, outrageous, and scandalous of women. While he preached in City Road Chapel his wife sat in the audience making mouths at him. On one occasion, when he spoke of the slanders which had been uttered against him, and declared that he had been accused of every sin and crime except drunkenness, his wife arose in the audience and accused him of having been drunk, when the great founder of Methodism exclaimed: "Thank God, the catalogue is complete." One day while James Ferguson, the philosopher, was lecturing, his wife entered the room and wilfully upset his astronomical instruments. Turning to the audience the great philosopher said: "Ladies and gentlemen, I have the misfortune to be married to this woman."

What we have said has not been with the thought of turning the mind of any properly

qualified young man from entering the marriage relation, but to awaken thought, to arouse caution, to put you well on your guard, to save you from making a fatal mistake. When you find a pure-minded, noble, whole-souled woman, of suitable age, with good physical, mental and spiritual qualifications, one who is affectionate in her nature, loves you, is sympathetic with your work, and responsive to your great purposes in life, and is appreciative of that which is purest, noblest and best in you; if you are yourself pure in thought and life, and can bring a similar contribution of excellent qualifications, your duty is plain, your joy is complete, your future is assured, your happiness will be as nearly perfect as is possible to frail humanity. Thousands of the best, the most gifted, the must successful men in the world owe their well-being, their usefulness, their success to the noble, devoted, godly women, whom they call wife, and their children call mother. In the midst of many worthless women, who are weak worshipers at the altar of fashion and folly, there are multitudes who yield themselves to the nobler, higher and holier instincts of their nature, and who are worthy of the noblest and best men who live upon the earth. There are courageous Deborahs, faithful, trustful Esthers, praying Hannahs, prophetic Huldahs, serving Marthas, loving Marys, and ministering Dorcases not a few—and, thank God, they have a rapidly-increasing line of descendants in this advancing century.

CHAPTER XIII.

EARLY AND LATE MARRIAGE.

MANY different views are held regarding the age best suited for marriage. We have even read one writer of some repute, who holds the theory that the period for marriage is indicated when the person arrives at the age of puberty; while, upon the other hand, many authors hold that men ought not to marry until they are at least twenty-six or twenty-eight years of age. What one writer means by "early marriage" is a very different thing from that which another author means by the use of the same term. I believe in early marriage, but by the term "early marriage" I do not mean the marriage of mere children. The sad consequences of marriage at too early an age are clearly seen in India, where girls are married at the age of twelve and fourteen, and boys at a correspondingly early period. In conversation with a highly-educated Brahmin, who was in this country pursuing a course of medical study in one of our universities, he seriously deprecated these early marriages, and named it not only as the cause of the small stature and undeveloped physical proportions of their men and women, but as having a similar effect upon the intellectual development of the nation, which is indicated by the fact that, instead of governing

themselves, they are the subjects and vassals of a foreign power. Whether the question is studied in India or China, or any other country where marriage occurs at a very early period in the development of men and women, the result is that the people are dwarfed in stature, in intellect, and also in moral power.

The same principle has been noted in Norway, where all the cattle of certain varieties have become small and inferior as the result of mating at too early an age. Breeders of domestic animals in this country have found that if they desire to improve their stock, the sexual impulse of the animals must be restrained until such time as they have attained their fullest bodily maturity.

The reverse of what is found in India is seen in the period in which men and women marry in England. There the men marry at a mean age of about twenty-six years, and the women at about twenty-five. Not only do Englishmen generally attain to a goodly stature, but to a well-rounded physical manhood, and their intellectual powers are well exhibited in the intellectual strength of the English race, and the world-wide influence of the English nation.

When either a man or a woman is married before full maturity is attained development is not only retarded and often wholly arrested, but even the bloom and vigor already attained may be entirely lost. Especially is this the case in the instance of young wives whose growing physical powers are arrested and even depleted to meet the exacting demands that attend the bearing and nursing of children.

Healthy, robust children are begotten and

born of parents whose physical and intellectual faculties are completely developed and fully matured. Nature thus manifests her demands for complete abstinence from all effort at reproduction until fullest maturity of all parts has been attained.

When we say that we advocate early marriage, we must therefore be understood to mean that marriage may be properly entered into, from a physical point of view, when the body and mind have fully matured and the judgment and character have attained an advanced stage of development. By early marriage we mean that a young man who is normally prompt in his development, and one with whom other considerations do not stand in the way, may marry between the ages of twenty-two and twenty-five, and of the young woman, that she may marry between the ages of twenty and twenty-three.

Where the man and the woman have a normal development, the man, as a rule, should be three years the senior of his wife. Physically and mentally a woman at twenty is the equal of a man at twenty-three. And a man at seventy, if he has conformed to the laws of health, retains as much vigor as a woman at sixty. If a woman is of equal age with her husband, or is of greater age at the outstart, she enters the marriage relation at a serious disadvantage. As the years roll on, this disparity must constantly increase, not only as the result of the ordinary course of nature, by which a woman naturally lives faster than a man, but also as the result of family cares, confinement within doors, and the unnatural life to which so many women cheerfully subject themselves. Therefore the wife who

is older than her husband is destined some day to awake to the fact that she is an old woman while her husband is yet comparatively a young man.

Where both parties to the marriage contract have arrived at the age of full maturity, so far as the physical questions are concerned, they have attained that period when they may properly and profitably marry. It oftentimes happens that where a man is preparing himself for some great life-work, or finds it to be his duty to support dependent parents, or invalid brothers or sisters, or where he is without a reasonable means of support for a wife, and for many other sufficient considerations, marriage may be not only properly but wisely deferred. The mature man or woman, however, who defers marriage until he or she shall have acquired such an accumulated wealth as will enable him or her to live in splendor, or who prefers to live alone for the simple consideration of economy, will usually find that no amount of money which may be amassed, and no possessions which might be acquired, will ever be worthy of being compared with the blessings of married life which he or she has missed. The man who prefers his selfish pleasures and personal luxury to the blessings of the estate which God has ordained, not only deserves our personal pity, but is sure to find out his sad mistake when it is forever too late.

The young man who intends to marry should have a settled purpose in life, a steady employment, an adequate income, and a high and inspiring ambition to accomplish something worthy of himself and of the woman whom he asks to share his fortunes with him.

There are dangers in the doctrine of early marriage. The man who advocates early marriage will have the approval of all immature and injudicious young persons who wish to rush, without thought, preparation or qualification into a premature or ill-advised marriage. An advocate of early marriage has an easy time. It is like rolling a stone down hill—it is only the direction in which it tends to go even without aid —or to row a boat down the stream, instead of across or counter to the current.

Most men and women find themselves moved by impulse and personal consideration to a favorable conclusion upon the subject of marriage. There are many, however, who, because they seek absolute personal perfection, are over-cautious, or are seeking for a fortune, or because of personal unchastity and uncleanness decline to marry at all, or hesitate until advancing life finds them the uncoveted possessors of single misery.

Both revelation and nature teach us that it was clearly meant by our Creator that both men and women should marry, and those who either miss or avoid this divine purpose will fail to become the possessors of the largest blessing and good which the Creator has designed for them. The man who declines to marry not only wrongs himself, but dooms to celibacy some woman who has a just and rightful claim upon him for sympathy, love and support. The man who declines to marry defrauds himself of all the blessings which cluster around the home life, and also of that mental and moral development which is only possible in the normal condition for which God created us all. Such a man de-

liberately dwarfs his manhood, denies to his heart and brain the strengthening influences which God has provided, and strangles the holiest and sweetest outgoings of his soul. To himself he may appear like a wise fox that detects the trap, while as a matter of fact he is more correctly set forth in the parable of the unfaithful steward who took his talent and hid it in a napkin, only to find at last that he neither had reward nor approval, but was devoid of both.

An able writer says: "When celibacy means anything but *chastity*, no matter by whom or for what reason assumed, then is it that violation of the highest physical and moral law, than which no one is more blameworthy or fraught with heavier penalty."

It is doubtful whether any man can pass the age of thirty without being justly regarded as among those who marry late in life. Late marriages have their own peculiar disadvantages, and in proportion to the extent to which the person departs from the manifest purpose of his Creator in delaying beyond that period in which it was designed he should marry, he must necessarily suffer to that extent in some one way or another. Where a man does not marry until forty or forty-five years of age, he is likely, because of the greater drain upon his nature, and the fact that his physical and natural powers do not respond as promptly and gratefully to the new demands which are then made upon them, to suffer in his own person the consequences of his undue delay. If he is in good bodily vigor, and all his powers have been well-guarded and are well-preserved, his children may possibly not suffer in the physical inheritance they receive

from the father; but they are sure to suffer in the fact that their father is likely to be either over-indulgent with them or not sufficiently indulgent, because he himself has passed on so far beyond his earlier years that he is entirely out of sympathy with the child-nature, and the experiences through which all children must pass before they attain that maturity of judgment and that more settled condition which only comes with developed manhood and womanhood. In turn the father will suffer, in that he is likely to be an old man before his children have attained to the years of maturity and are able to assume not only their own support, but to afford their parents any assistance or protection.

After a man has passed the age of thirty he will also find that his manner of life has become somewhat fixed and unyielding. It will then be difficult for him to tear away from his selfish bachelor habits. Married people each have something to give up, and each have to yield their personal preferences for mutual benefits. This is more easily done in the earlier years.

If you have ever noticed the rounded symmetry and beauty of two trees which have grown up together, with their limbs adjusted each to the other, and together rounded out into the completeness, symmetry, and beauty of a single tree, you will have seen in its completed state what is being done in hundreds of lives where two young people grow up together with common tendencies, united purposes, and mutual adaptations, developing a home life that is both beautiful and sublime. When one of these trees is cut down, the perfection and beauty are destroyed, and no art or

device of man can restore that perfection which once existed, nor can it be successfully imitated by thrusting the unyielding limbs of larger trees into a union which can only be effected by permitting the two trees in their growth to modify themselves to the developing requirements of each other. The marriage of persons advanced in life, with tastes and habits unchangingly fixed, is seldom the source of as much joy and blessing as the marriage of younger persons. The probabilities of the largest happiness in marriage rapidly decrease after a man passes the age of thirty.

Marriage should not be unadvisedly or hastily entered into by the young and immature, nor should it be unnecessarily deferred until those years when the probabilities of a happy union are greatly diminished. The largest happiness and blessing in the married state, as in every other condition of life, is to be secured when we conform in our conduct to the purpose and plan which God had in mind in our creation. God has created us men and women. He has designed that at the age of maturity we should enter into the marriage relation under such conditions as will secure not only the largest blessing and happiness of the two persons thus united, but He has designed that by this intimate relation of husband and wife, healthy and happy children should come to bless the heart and home of their parents, and thus the earth be repeopled and the race of man perpetuated.

Any man or woman who loses sight of this divine purpose degrades his God-given and sacred powers, and debases himself to the level of the brute. No young man has a right to

exercise this God-given power during the years of his immaturity, and thus beget inferior offspring, nor has he a right to avoid, for sordid, selfish, or sensual ends, the purpose which God has contemplated, and then, later in life, enter a relation in which he calls into being an unoffending and innocent offspring that must share the penalty of his mistake and sin.

CHAPTER XIV.

WEDDINGS.

PERHAPS in no other events do the customs of society so greatly differ as in those which accompany weddings and funerals. If the customs of different nations, or even of different sections of country in the same nation were the same in character, it would not be so difficult to understand why so few people are willing to break away from prevailing customs in these matters. Even where the customs are absurd or ruinously expensive, only those persons of character or independence feel free to do what their judgment decides to be most appropriate and most in harmony with their own means and wishes.

Marriage is a great event in the life of any person. It might be called the entrance upon real life. Other events may have their importance, but this is the most important of all. It is essential, therefore, that a young man and a young woman should start aright. Men find, perhaps, greater pleasure in wooing, but with many women their marriage is regarded as the greatest occasion in their life, simply because it affords an opportunity for elaborate dressing and expensive display. Indeed, it oftentimes makes one sad to see how the great purposes of marriage are wholly forgotten in the all-absorbing

effort for empty show and meaningless display. If these things were wholly confined to the rich, or those whose lives have always been hollow and empty, it would not be so sad; but the poor so often think that they must imitate the follies of the rich, and in their efforts they plunge themselves into wasteful extravagance and hopeless ruin. The Hindoos are not the only people in the world who make marriage the occasion for the contracting of debts which require the entire remainder of their lives to pay.

This preparation for display is attended with its own sad results. It surely is strange that an intended bride should be expected to deprive herself of air and exercise, and all the invigoration of her ordinary duties for days and weeks before her marriage. Then, if ever, she needs the strength and health which these alone insure. Every minister has witnessed the pallor and nervousness which have come after enforced seclusion and idleness upon the part of the rich, and the weeks of largely needless toil upon the part of the poor—sewing early and late to decorate with unnecessary needlework an accumulation of garments, which usually prove of little value after they are all done. Who has not seen brides, with pallid cheeks and colorless lips, whom the white wreath and the long veil made appear more like the bride of death, than like a woman who was about to assume the sacred duties of wife and mother? If there is any time in the life of a young woman when she needs the largest store of physical endurance and glowing health, it is when she would enter heartily into the festivities of her marriage, and would begin her married life with such a

store of health as gives promise of years of blessing and usefulness.

The custom of giving wedding-presents has led to the issuing of a large number of wedding invitations. If these presents were inexpensive to the donors or useful to the recipients, there might seem to be some excuse for this useless extravagance. Those who purchase presents, however, often seem to have in mind no other thought than that of display. It never seems to occur to some people that useless presents are generally more of a curse than a blessing. Wedding presents seem usually to be selected with a view of pleasing the vanity of the purchaser rather than with a view of being serviceable or helpful to the recipient. If those who desire to give wedding-presents would give carpets, furniture and dishes for daily use, the newly-married couple might have something with which to set up housekeeping. But where means are limited, and relatives and acquaintances numerous and wealthy, young people often start with an accumulation of solid silver, plated-ware and cut-glass, which is entirely out of harmony and out of keeping with the humble home and modest furnishing which their limited means is only sufficient to supply. These presents are oftentimes of no practical value, but since they were received as wedding-gifts, the recipients, because not able to pay for their safe storage, are compelled for years to remain at home that they may stand guard over an accumulation of useless matter which might have been stolen the first week after their marriage with actual benefit and blessing to the owners.

Not only are the presents often worthless, but as the years come and go and marriages occur in the families of those who have bestowed these gifts, wedding-presents are expected in return, and the consequent outlay for a series of ten or fifteen years often imposes a serious burden upon the newly-married, who find increasing demands upon their purse as the years go by.

If the parents of the bride would take the money expended in flowers, carriages, feasting and display, and use it in supplying the actual needs of the newly-married couple, their outlay would be productive of a lasting good.

Sensible young people may also properly give some thought and consideration to the subject of bridal tours. Nearly every newly-married couple, however limited their means, seem to think it necessary, in order to maintain their position among their friends, that they should go to the expense of an extended "bridal tour." The original intent in such a journey was doubtless to remove the newly-married couple from the midst of their daily surroundings, and to enable them to become familiar with their new conditions while removed from the staring gaze, unpleasant remarks and unwise interference of those with whom they ordinarily came in contact. The thought of quiet and retirement, which usually characterized this brief period of absence, has been wholly lost in the conventional bridal tour of the present day. Instead of seeking relief from the public gaze, the newly-married couple generally start out for the most crowded places; and instead of avoiding observation, attract universal attention and re-

mark by their new clothes and noticeable attentions to each other.

If the intending bride would insist upon enjoying her accustomed liberty, and refuse to endure a period of seclusion before her marriage, and decline to be jaded and wearied by long journeys and uninteresting sight-seeing, and decline to be made the object of public attention and remark, a very wise change could easily be brought about. The fatigues of travel and the weariness of sight-seeing, when added to the nervous and physical excitement attendant upon her new experiences, detract greatly from the pleasure of the tour, and oftentimes add greatly to the sum of her physical ills.

Where the parties have large means, the question of expense need not necessarily enter into the consideration; but the amount of money usually spent by the large majority of young people would go far toward providing the necessary furnishings for their new home, and render it unnecessary that for a period they should take refuge in the unfavorable surroundings of a boarding-house. The fact is, that, after having provided for the large extravagance of a wedding, and the expenses of an extended tour, newly-married people generally find themselves greatly embarrassed with debt, and begin life with a burden which is destined to harass them for years, and, in many instances, results in greatly marring both their happiness and their usefulness. In many cases the money which is squandered at the wedding leads to worry and want, and blights the lives of those who are brought under the dominion of an abounding pride and a love of empty display.

In most instances the bride, and especially the bride's parents, are to blame for the display and extravagance which attend the ordinary wedding. In arranging for these matters for your own wedding be manly, and brave too, if that is necessary, and exhibit such a reasonableness as will lead not only to moderation in the outlay, but which will secure for yourself the esteem of all who learn the honorableness of your motives and the reasonableness of your desires and suggestion. Unreasonableness upon the part of the young woman or her parents should lead to serious apprehension. There is no reason why you should be needlessly and deliberately impoverished in the very beginning of your married life.

In reference to the fee which you should pay the officiating clergyman, it is only necessary to say that this should be in proportion to the displays and expenditures. Some people will expend five hundred dollars in display and outward show, and then hand the minister a sealed envelope which contains only a beggarly fee. When people are lavish in all their other expenditures, there is no reason why they should be mean with the officiating clergyman. But in no respect should it ever be expensive either to be married or to be buried, and yet both are often made the occasions of most unreasonable extravagance.

CHAPTER XV.

HINDRANCES TO BE AVOIDED.

If a young man desires a healthy and pure body, there are several suggestions which are important to him in the attainment of these desirable ends. A very limited observation of the lives of the vicious and corrupt, together with a little reflection upon his own part should be sufficient to disclose to any young man such important principles as are necessary for his guidance and government.

One of the most dangerous influences to which all young men are exposed is that of bad companionships. Not only is a man "Known by the company he keeps," but his companions will be quite sure to mould and fashion his character into conformity with their own. Bad men take great pleasure in plunging the innocent and unsuspecting into the iniquities with which they themselves have become familiar. The depraved seem to find great satisfaction in helping others to become as bad as themselves. Your greatest danger, however, will be, not that you would be likely to seek or even accept the company of those who appear to you as superlatively bad, but that actuated, as most young men are, by preference for the company of those of your own age who have taken their first degrees in sin, and whose subtle influences

may move you to set your face in the wrong direction, you will gradually learn to love the society of those who have lost their relish for the purity and quiet of home, are strangers to good books, and with false ideas of life are ready to be led of evil into all forms of dissipation and vice. The danger is that, like many others, you may resolve that as you are to live but once, therefore you are determined to have "a good time." Is it not rather true that because we are to live but once, therefore, we should live wisely? Mistakes made cannot be corrected, and wrongs done can never be wholly righted. As you are to live but once, you cannot afford to let the earlier years pass without laying the necessary foundations broad and deep, in order that you may build upon them a noble, successful and glorious manhood.

Avoid those whose companionship and influence silence the admonitions of conscience, destroy your reverence for the Bible, your faith in God, your dread of judgment. Avoid those who would help you to such a course of conduct as would destroy your reputation, degrade your character, waste your substance, undermine your health, defeat the great purpose of your life, and take from you all hope of eternal salvation. Avoid the profane man, and the social drinker. Shun the libertine, and turn a deaf ear to the cynic and the unbeliever. "Forsake the foolish and live, and go in the way of understanding." Remember that the friendship of the world is just as much enmity with God in the twentieth century, and in your own neighborhood, as it was in the first century, and in the quiet towns of Judea and Galilee. It was true then, and it

is true now: "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." The advice which Solomon gave nearly three thousand years ago is equally applicable to young men of the present day:

"Enter not into the path of the wicked,
And walk not in the way of evil men.
Avoid it, pass not by it;
Turn from it, and pass on.
For they sleep not, except they have done mischief;
And their sleep is taken away, unless they cause some to fall.
For they eat the bread of wickedness,
And drink the wine of violence.
But the path of the righteous is as the shining light,
That shineth more and more unto the perfect day.
The way of the wicked is as darkness:
They know not at what they stumble."

You will notice, also, that the wicked generally begin their downward career by wasting the evening hours. Instead of using the evening for the acquisition of knowledge, the development of the physical, intellectual and moral powers, under the cover of night they plunge into such excesses as undermine the health, debase the manhood, and pauperize the purse. It was under cover of night that Judas forsook and betrayed his Master. And Solomon's observation concerning the "young man void of understanding" who was met by the "strange woman" with flattering words is of one who was going wrong "In the twilight, in the evening, in the black and dark night." At night the servants

of sin are busy in the harvest-fields of death. When the great rush of business has swept past, and the rumble of wheels has died away in the quiet of forsaken streets, then it is that colored transparencies and tinselled saloons and cheap music hold high carnival in the deserted street; and out from the hovels and haunts of vice stalk forth the forms of those who would gladly hide their shame under the shadow of the buildings which skirt their way to death.

Then it is that many of our young men go forth to be lured by enticing company into billiard-halls, drinking-saloons, gambling-dens, seraglios of vice, and on, and on, to physical, moral and eternal ruin. The night-life of the young men of our great cities, and even of our smaller towns, is a perplexing problem. The night accomplishes the ruin of the day, and undermines the man forever, and as God "set a mark upon Cain," so upon the forehead and upon the faces, and over the entire frame, God brands these lepers of lust so that none can conceal their sin from those who are taught in the language in which is written the penalty of their guilt. Determined to have "a good time," we have known young men in a single hour to blight and blast the possibilities of an entire life, and to receive in place of their virtue a curse, into which was condensed the quintessence of all the aches and ills and misery that flesh is heir to.

Young man, be warned in the beginning against the fatal delusions which seek to blind you to the perils of the darkness. Spend your evenings with good books, in the companionship of the pure, in the midst of refining and ele-

vating surroundings. In the darkness do not go where you would be ashamed to be seen in the light. Have no companion to whom, if Jesus were upon the earth in bodily form, you could not introduce Him without shame or embarrassment.

While speaking of the proper use of the evening hours, it may not be out of place to add a word of counsel concerning the too prevalent custom of remaining until an unseasonable hour when calling to spend the evening in the company of young ladies. All parents should have the rule—upon which many insist—that their sons and daughters are not permitted to keep company after ten o'clock. This custom of late hours not only disturbs the peace and rest of other members of the family, but unfits the young people themselves for the duties of the next day, often becomes injurious to health, and throws around such relations the air of suspicion, and, by affording easy opportunities for violating the proprieties of life, this custom often leads to such temptations as become a serious menace to virtue and honor.

A young man who desires to remain pure needs also to be warned against bad books and lewd pictures. The influence of books cannot be over-estimated. It is stated upon good authority that "Cervantes laughed away the chivalry of Spain," for "Spain produced no heroes after the age of Don Quixote." If a single book can change the character of an entire nation, how much more easily may a young man be beguiled and misled by an author who has the ability to make virtue appear disgusting and vice attractive? And how can young men as-

sociate with such authors without imbibing their thoughts and principles? Much of what is called "light literature" is pernicious, and even immoral. Show us the books and the papers which you read, and it will not be difficult to portray your character or to predict your future. Eyes that weep so easily over fiction and fancy seldom have tears for the perils and sorrows of real life; and the young man whose heart is filled with the imagery of sin is likely to be found sooner or later actualizing in his own experience the pictures which he has cherished in his mind. The young man who clings to right principles and keeps his mind pure, may be regarded as reasonably safe from the defilement of vice; while any young man whose mind is brought into contact with the vices and the corruption of those books which reek with moral rottenness is likely to be contaminated by the evils which are so pervasive and contagious in this atmosphere of death. No young man can read an impure book without having carved deep into the asbestos of his soul pictures which time cannot erase nor fire efface.

Our bodies are like a cage that encloses a beast, an angel and a devil, and no young man can afford to arouse the beast, and thus deliberately deliver himself into the hands of the devil. Let me urge upon you, young man, as an accountable being, by all that gives satisfaction in life, by all that is worth living for in this world, and which is attractive in the world to come, that you shun any and every book which holds up vice for your admiration and imitation.

No young man can look upon obscene pictures without the danger of photographing upon

his mind that which he might subsequently be willing to give thousands of dollars to obliterate. Rev. Dr. Leonard, in an address before the New York Society for the Prevention of Vice, said: "I remember to-night an instance in my boyhood, when I was not more than twelve years of age, and was shown a book—a vile book—by a German shoemaker who came through the region of country where I lived, and the pictures that were in that book are now in my mind to-night as clearly as when I first looked upon them. Other pictures of beauty have faded out, but those pictures somehow have remained, and I have said to myself again and again, 'I will turn that picture away from my memory, and won't think of it again.' Yet, as often as I think of that German shoemaker, that vile book stands out again before my mind." Those who years ago had the pleasure and privilege of listening to the eloquent words of John B. Gough, the distinguished temperance lecturer, will remember his reference to his early life and the experiences through which he had passed. They will remember his reference to the sins of his earlier years, and recall how impressively he said: "That he would to God he might forget the impressions which they had left upon his mind; that he had tried to banish them from him, but they would not be banished."

The Society for the Suppression of Vice has done much to rid the country of this kind of defilement, but a single picture which escapes their search and destruction may defile the minds of a hundred young men who behold it.

No modest young man can afford to display

pictures of actresses with unbecoming exposures and suggestive postures without endangering the esteem in which he desires to be held. And no young man who desires to have a strong body and a pure mind can afford to harbor such pictures, either displayed in his room or concealed in a secret drawer.

The purpose which we have sought to keep in mind in the preparation of these pages, and the limitations within which we are compelled to work, render it impossible for us to consider separately the various kinds of questionable amusement. But it may be safely stated as a principle that no young man should engage in any amusement which is extravagant of money, wasteful of time, undermining to the health, or subversive of the best standards of moral rectitude.

There are, however, two forms of amusement of which we must speak particularly, because they are fraught with more than usual attractiveness and danger. We refer to dancing and theatre-going. That dancing deserves to be regarded as one of the amusements which are most dangerous and destructive to virtue, is attested by the fact that recently a bishop in the Roman Catholic Church, in conversation with a bishop of the Protestant Episcopal Church, stated that the work of the confessional revealed the fact that nineteen out of every twenty women who fall, confess the beginning of their sad state to the modern dance. Late hours, expensive dressing, violent and protracted exertion, and other reasons might be named as a sufficient array of arguments showing the objectionable character of this amusement. To our

mind, however, the insurmountable objection, and that which constitutes its real and by far its greatest attractiveness, consists in its appeal to the sensual nature. The insufficient dressing, the undue exposure of the persons of the females in the dance, the suggestive attitudes, the personal contact, the passionate excitement, and the undue license allowed while whirling upon the floor to the strains of music are such as cannot help but arouse in any strong, vigorous, normally-developed young man the strongest sensual tendencies and propensities of his nature.

No man would be likely to admit that he is so cold and passionless that his sexuality is not consciously quickened by the close contact and inspiring influence of the round dance. There are women, however, who declare that there is nothing in the dance which appeals to their sexual nature; and yet, strange to say, these very same women are passionately fond of this form of amusement. If we are to credit their declarations, we would be forced to believe that they are devoid of that which characterizes other members of their sex, or that they do not understand or correctly interpret that which is awakened in them, and which causes them to become such devotees of the dance.

The following quotation from a letter, written by a lady who has obtained a wide reputation in literature, and who has abandoned the dance forever, constitutes a frank confession, and may reasonably be expected to interpret, at least to some degree, the emotions which other women experience, but which they neither analyze nor interpret either to themselves or confess to others,

although they consent to a keen enjoyment of the waltz.

"In those times I cared little for polka, and still less for the old-fashioned money musk or Virginia reel, and wondered what people could find to admire in these slow dances. But in the soft floating of the waltz I found a strange pleasure, rather difficult to intelligibly describe. The mere anticipation fluttered my pulse, and when my partner approached to claim my promised hand for the dance I felt my cheeks glow a little sometimes, and I could not look him in the eye with the same frank gayety as before. But the climax of my confusion was reached when, folded in his warm embrace and giddy with the whirl, a strange, sweet thrill would shake me from head to foot, leaving me weak and almost powerless, and really obliged to depend for support on the arm which encircled me. If my partner failed from ignorance, lack of skill, or innocence, to arouse these (to me) most pleasurable sensations, I did not dance with him the second time. I am speaking openly and frankly, and when I say that I did not understand what I felt or what were the real and greatest pleasures I derived from this so-called dancing, I expect to be believed. But if my cheeks grew red with uncomprehended pleasure then, they grow pale to-day with shame when I think of it all. It was the physical emotions engendered by the magnetic contact of strong men that I was enamored of, not of the dance, not even of the men themselves. Thus I became abnormally developed in my lowest nature. I grew bolder, and from being able to return shy glances at first, was soon able to meet more daring ones,

until the waltz became to me, and whomsoever danced with me, one lingering, sweet, and purely sensual pleasure, where heart beat against heart, hand was held in hand, and eyes looked burning words which lips dared not speak. All this, while no one said to me, 'You do wrong.' So I dreamed of sweet words whispered during the dance, and often felt while alone a thrill of joy, indescribable yet overpowering, when my mind would turn from my study to remember a piece of temerity of unusual grandeur on the part of one or another of my cavaliers.

"Married now, with home and children around me, I can at least thank God for the experience which will assuredly be the means of preventing my little daughters from indulging in any such dangerous pleasure. But if a young girl, pure and innocent in the beginning, can be brought to feel what I have confessed to have felt, what must be the experience of a married woman? She knows what every glance of the eye, every bend of the head, every close clasp, means, and, knowing that, reciprocates it, and is led by swifter steps and a surer path down the dangerous, dishonorable road."

Another form of amusement against which it is important to warn young men is the theatre. Through its debasing influences more young men are every year undermined in their moral principles, and plunged into vice and sin, than it would be possible accurately to estimate. At one time, when preaching to a large congregation of young men, Dr. Lyman Beecher said: "If any man can invent a more speedy way for sinners to go to hell than the theatre, he ought to have a patent-right for his infernal ingenuity."

It might be hoped that in sixty or seventy years the theatre would have been purified and prepared to take a more exalted position in a progressive civilization, but the portrayal of vice and crime has been its chief attraction for centuries, and every effort to eliminate these objectionable features has resulted in financial failure.

If the theatre is to draw, virtue must be clothed in sable garments, while vice parades itself in attractive robes. Licentiousness must be thinly veiled, and the appeal must ever be to latent passion.

The debasing influences of the theatre produce quick results in the lives of young men. Moral principles which have cost Christian parents months and years of care are banished in an hour. Here young men are asked to look upon the stimulating influences of drink, while the degrading effects of the dregs are carefully concealed from view. Here they are brought under the influence of those who have learned to abhor home, who look upon everything as dull and worthless that is not sufficiently stimulating to arouse their depleted and stupefied sensibilities. Here the low, the drunken, and the sensual hiss at what is pure and holy, and applaud that which appeals to their basest passions. Here, under the influence of exposures and postures which bring the blush of shame to the cheek of delicacy, previously pure young men feel the awakening power of ungovernable passion, and thousands of them, dazed and bewildered every night, fall an easy prey to the barrooms, the gambling-dens, and the brothels which cluster under the shadow of every theatre. Here the

strange woman lurks for the destruction of those who, in no other hour of their lives, can so easily be led into the paths of vice and sin.

To most young men the appeal of the theatre to the sensual, and the easy temptations which follow, seem quite irresistible. But even if these saddest and most serious results do not immediately follow, the debasement of the mind, the lowering of the moral standards, and the breaking down of all the principles and influences which can most safely be relied upon to keep a young man from inward defilement and physical weakness, are yet very greatly to be dreaded. Dancing and theatre-going are as hostile to virtue, and as destructive of moral character, as water to fire, salt to iron, oil to rubber, death to life.

No young man need deny himself any safe form of recreation and amusement, but there are many reasons why he should not engage in those which are either questionable or dangerous. Closely related to dancing and theatre-going is card-playing, and other captivating games, which are liable to entice those who engage in them, and, as a consequence, the valuable time which should be devoted to healthful recreation, reading, mental improvement, social fellowship and moral culture, is likely to be wholly devoted to these beguiling pastimes. Many who learn to play at games of chance become so entirely captivated that even business engagements and daily duties are neglected for passing pleasure, until, through consequent gambling and dissipation, they have neither honorable business nor profitable duties, and that which began as a diversion has ended

in perpetual and destructive dissipation. Gaming tends to produce a diseased condition of the mind, which unfits for real life. Young men who engage in it are liable to become increasingly unfitted for business, to neglect their duties, become unfaithful to their engagements, and slight all they do, except such amusements as minister to a fevered mind.

We all need relaxation and diversion, but like the seasonings which are put in our food, they should be judiciously chosen and sparingly used. Life is not a holiday, a mere joke or jest, and no one can lightly regard its manifold obligations, or turn a deaf ear to the voice of duties which call in all directions. "Life is real! Life is earnest!"

The young man who indulges in games of chance is in danger of being led into bad company. Gambling, intemperance and licentiousness generally go hand-in-hand. Skill, or even knowledge of how to play cards successfully, is likely to bring you into companionship with persons from whom you should be separated by every possible barrier. "If sinners entice thee, consent thou not." The inducements of the wicked will be less potent if you "Walk not in the counsels of the ungodly."

If you have never learned to play cards, let me counsel you to avoid so dangerous a pastime. Should you, however, determine to ignore this suggestion and take the first lesson, your experience will probably be somewhat as follows: At first your conscience will disapprove, and for a time you will be at unrest. You will, however, likely continue, and seek to blunt your moral sensibilities by arguing with yourself that

you are not to be shut out from all enjoyment, or to be singular by being different from other young men. Instead of an occasional game, you will soon become a frequent player. The enchantment will become stronger, and then, "just to make it more interesting," you will likely consent to play for prizes—possibly something more. Sacred things will first lose their hold upon you, business and daily duties will begin to grow irksome, the enchantment will continue to grow stronger, and before you are aware you will be upon the swift current which rages among the rocks of dissipation, dishonesty, deceit, and then sweeps on to eternal destruction.

The same principle which makes stealing a crime exists in gambling. Money is exacted without giving an equivalent; the only difference being that, in the latter case, the loser consents to that which is none the less a crime on that account. No man has a right to take the money of another without giving him an equivalent. If upright young men, and especially Christian young men, are not to draw the line at dancing, theatre-going and card-playing, then where are they to draw the line? If these things do not corrupt the morals, degrade the man, and despoil of moral force and manly character, then what subtle and insidious influences do accomplish these ruinous results?

One of the greatest hindrances, one of the most destructive evils to be avoided in this world, is intoxicating drink. When we think of this subject in all of its vastness and fearful consequences, its treatment demands an entire volume, rather than a few paragraphs in a single chapter. How can we, in a few words, say

something that would be adequate to the importance of this subject? If it were not that every day before our very eyes is being enacted the fearful drama, in which position and money, health and reputation, homes, broken-hearted parents, pauperized wives and children, are going down in the wreck and ruin which attend the destruction of sixty thousand who are annually slain in the United States by this great monster of evil—I say were it not for the fact that we become somewhat familiar by what we see and by our constant contact with these terrible results, a few declarations concerning this evil would be sufficient to move the mind and to persuade any young man never to touch the intoxicating cup. But familiarity with this stupendous iniquity seems to render the mind indifferent, and thousands toy with the danger which is destroying multitudes of others before the very eyes of those who take their first glass.

In the manufacture of malt and alcoholic liquors in this country alone, more grain is destroyed than would be necessary to feed a continent. The money annually expended for liquors exceeds in amount the cost of all the bread, meat, boots and shoes used in the entire country during the same period. It is equal to twice the value of all the church buildings, parsonages and school buildings, and ground upon which all these buildings stand. It is said that if the money spent annually ($1,500,000,000) by the English and American people for intoxicating drinks was converted into silver dollars, and these piled one above another, this monument to our sin and shame would extend 2,959

miles above the earth—a distance about as great as from New York to San Francisco. This vast expenditure not only pauperizes individuals, but impoverishes the nations.

If this vast outlay were used for food, clothing, or comfort, it would be different. But alcohol is not a food in any sense, but constitutes an enemy to the human system wherever it is found. Alcohol cannot be digested, and, when taken into the stomach, the lungs seek to throw it off in the breath, and every organ of the body seeks to eject it from the system. If it is taken into the stomach in any considerable quantities, it passes into the circulation of the blood, permeates the entire body, enlarging and diseasing the liver, deranging all the natural functions of the body, and appearing upon the surface in great red blotches, bleared eyes, and many other forms of human disfigurement.

If you take even the best of liquors and apply a match, the alcohol will take fire and burn with that lurid flame which is an unmistakable evidence of its presence. Mix alcohol with water and apply the match, and you will find that the alcohol will burn, leaving the water behind it in the bowl. Take from the arm of an inveterate drinker a small quantity of blood and apply the match, and the presence of alcohol is immediately indicated by the same lurid flame, which continues to demonstrate its presence until the alcohol is all burned out of the blood.

But in addition to the alcohol which is present in pure liquors, most of the alcoholic drinks are poisoned by drugs which introduce other agencies that are destructive to human life.

When a young man begins to tamper with

liquor, before he is conscious of it he has already cultivated a taste for strong drink, and, as the appetite has grown stronger, the will has grown weaker, and in an incredibly short period of time the young man finds himself a helpless victim, bound hand and foot by a destroyer from whom he is unable to break loose. I have frequently spoken at the Sunday Breakfast Association, in Philadelphia, before an audience of five or six hundred tramps, vagabonds, and outcasts of every class, and have frequently seen as many as forty and fifty who have been brought under the influence of the truth, and who have presented themselves for a word of counsel and prayer. In passing from one to another of these young men, asking one after another what influences brought them there, the answer, which does not vary in one case out of fifteen or twenty, will quite universally be "drink." These young men do not all come from the slums, but among them are to be found sons of the wealthy, graduates of colleges and universities, professional men, lawyers, physicians, and even some who have proclaimed life and salvation to others, but who have themselves become castaways.

If you desire to preserve your bodily vigor and virtue, be warned against intoxicating drink. Of those who are given to the intoxicating cup, Solomon says: "Thine eyes shall behold strange women, thine heart shall utter perverse things." Liquor and prostitution in our large cities go hand-in-hand. Every brothel is a saloon, and the influences which are exerted in every saloon tend to people and perpetuate the houses of prostitution.

The words of Solomon written hundreds of years ago are just as applicable and impressive to-day, and deserve the thoughtful consideration of every young man:

"Who hath woe? who hath sorrow? who hath contentions?

Who hath complaining? who hath wounds without cause?

Who hath redness of eyes?

They that tarry long at the wine;

They that go to seek out mixed wine.

Look not thou upon the wine when it is red,

When it giveth its color in the cup,

When it goeth down smoothly:

At the last it biteth like a serpent,

And stingeth like an adder."

The stimulation and exhilaration with which an intemperate life begins soon result in the dethronement of the will, the enslavement of the man, and the debasement of all that is noblest and best in human nature. It speedily blights and blasts, and ruins a man or a woman, both for this world and for the world to come, for the Bible says, "That no drunkard can inherit the kingdom of God."

The use of liquor destroys health, disfigures the body, ruins the nervous system, dethrones the reason, produces insanity, becomes the parent of idiocy; it blunts the finer feelings and sensibilities, it fills our poorhouses with paupers and crowds our prisons with criminals; it breaks the hearts of parents and pauperizes helpless women and innocent children; it leads to vice and violence, and plunges its victims into temporal and eternal ruin.

There was a time, years ago, when men of in-

temperate habits were found in many positions of trust and responsibility; but to-day railroad and transportation companies of all kinds, the various departments of business, the professions, and every other useful walk in life is being more and more closed against young men who use intoxicating liquors. In these days of fierce competition and struggle for place no young man can afford deliberately to close to himself every avenue of usefulness and all hope of an adequate and honorable livelihood. The preservation of your health, deliverance from vice, and the hope of success in life, to say nothing of the destinies of your immortal soul, should warn you against the influences of this monster vice which digs the graves of thousands of young men every month in the year.

We trust that before reading another paragraph you may be constrained to take a sheet of paper, or to write upon the fly-leaf of your own Bible this simple pledge: "I, the undersigned, do pledge my word and honor, God helping me, to abstain from all intoxicating liquors as a beverage, and that I will, by all honorable means, encourage others to abstain," and then sign your name and attach the place and date, and forever after adhere to your recorded purpose.

What we have said with reference to liquor is also in some measure true with regard to the use of tobacco. The statistics of the Government show that more money is spent each and every day for tobacco than is expended for bread. For every dollar that is contributed for sending the gospel to all parts of the world, one hundred and twenty dollars are spent for tobacco in the United States alone. It would be difficult

to show that tobacco is beneficial for a man in any period of his life, although there are some few men who seem to use it in moderation without apparent serious results. Medical authorities are, however, agreed that the effects of tobacco upon one who has not attained his full bodily maturity is injurious in the extreme. To one who has not attained his entire growth, the use of tobacco stunts the body and dwarfs the muscles, making them flabby and weak. When used in excess, tobacco greatly affects the vision. Physicians who make the treatment of the eye a specialty tell us that when they use the magnifying lens, and throw the light in upon the retina of the eye, they can tell immediately when one is addicted to the excessive use of tobacco. It also deadens the hearing, greatly affects the heart, producing palpitation, and when used regularly, in large quantities, results in producing what is called "tobacco heart." The results of either smoking or chewing can often be noticed in its effects upon the nerves, rendering the person both nervous and irritable, even to small provocations. Surgeons tell us that their experience in the operating-room has developed the fact that men who are addicted to the use of tobacco quite generally suffer a lack of manly fortitude, and are noticeably cowardly under the severe trial of a surgical operation. Tobacco discolors the teeth, makes the breath offensive, excites the glands which secrete the saliva, and tends to produce dyspepsia, low spirits, a pale face, and an emaciated form. It also tends to produce dizziness, rush of blood to the head, palpitation of the heart, loss of memory, and a diseased condition of the liver. Its tendency to

produce cancer of the mouth is generally known, and such results have been noted in the death of prominent persons, such as General Grant, and many others.

Though many bad effects are easily traceable to the use of tobacco, its use is also a source of considerable personal expense; and even smoking renders the habits of some persons very disagreeable. The custom of smoking cigarettes, and inhaling the smoke into the lungs, and then blowing it out through the nostrils is especially injurious, and speedy results are oftentimes visited upon its unhappy victims.

Smoking does not always terminate in intemperance, but on account of the dry and parched condition of the mucous membrane which smoking produces, its *tendency* is to intemperance, to convivial companionships, and the young man who does not use tobacco in any form surely abides in greater security.

When God created man He crowned him with honor, and gave him dominion over the earth and over the animals. It is sad that the whole race should have been uncrowned and dethroned by sin, but the saddest of all is that so large a proportion of the human race should not even now have dominion over themselves, but are slaves to the basest appetites and most ungovernable passions. Instead of avoiding the influences which debase, and bring them more and more under the dominion of sin and make them the mere helpless slaves of passion, they so often seek out the very influences which minister to their ruin, and covet the help of such satanic influences as will the more speedily crowd them over the precipice to inevitable ruin.

We are often amazed to see the thoughtless mice go deliberately into a trap, in which the presence of their dead companions should be a sufficient warning; yet these thoughtless mice are only doing what is being deliberately done each day by hundreds and thousands of young men whom God has endowed with reason, but who look nevertheless upon the wrecks of their fellows and then turn calmly and submit themselves to the same inevitable destruction. If the effects of bad company, vile books and pictures, questionable amusements, dancing and gambling, the intoxicating cup and the use of tobacco, were not easily to be seen, the folly of young men in plunging into these evils, which all should desire to shun, would not seem so strange. Surely no Christian young man can sincerely offer up the petition, "Lead us not into temptation, but deliver us from evil," and then turn and deliberately plunge himself into the very evils from which he has prayed to be delivered.

Even if you desire only physical strength, you cannot hope to acquire it, or to retain it when once acquired, if you pile up in your pathway these hindrances which every young man should seek to avoid.

There are many other hindrances which might be named, but those which we have enumerated are among the most prolific, and to some young men become insurmountable. If these things stand in the way of physical acquisition, much more do they also stand in the way of such intellectual and moral acquisitions without which a manly character is impossible.

CHAPTER XVI.

HELPS TO BE USED.

THE struggle for mastery in life is so fierce with every person, that, whether the principal effort be for bread, for success, or for mastery over the sexual nature, no one can afford either to court the hindrances or neglect the helps which stand so closely related to the result. The gravity of the hindrances, and the value of the helps, are not always duly appreciated in early life, and, even in later life, there are many who seem fully unable to understand why they should have failed while others have succeeded. In life however most men who succeed are able to look back and discover how different would have been the eventual outcome if their principles and methods had been such as have brought defeat to others.

If you desire to accomplish anything in life, you must have a purpose in the beginning. An aimless life is never a successful life. Live with a purpose. Have a high and holy ambition. "Let all the ends thou aimest at be thy country's, God's, and truth's." Your purpose should take in not simply this life, but should comprehend, also, the great object of life, and should be a purpose worthy of an immortal being. Have an aim, and let that aim be high and holy, and then strive for eminence in your chosen work. No young man can accomplish much in

this world of difficulties who does not aim for eminence. Many with good physical and intellectual powers, with large possibilities and opportunities, accomplish little or nothing because they lack an endowment of power which is only possible to one who has an endowment of purpose. Stand steadily on the plane of your best endeavors and grandest possibilities. If you are surrounded by difficulties which seem insurmountable, and are disheartened by the outlook, study the life of John Milton, the blind poet, dictating the imperishable lines of "Paradise Lost" and "Paradise Regained"; be inspired by Robert Boyd, the paralyzed preacher, writing for coming generations the truths which he was unable to speak into the ears of those who lived in his own time. Learn indomitable perseverance from Sir Walter Raleigh, John Bunyan, Richard Baxter, Martin Luther. Cast into prisons, languishing in dungeons, these men rose victoriously above their difficulties, and the mighty forces which they marshalled in the "History of the World," "Pilgrim's Progress," "The Saints' Rest," "The Call to the Unconverted," and the translation of the Bible into the language of the Great Reformer, came trooping forth like invincible armies from behind the bars where their writers were held as captives.

Many fail in life who secure the end which they seek. Their purpose, even if not low or despicable, is yet greatly beneath their powers and possibilities.

Aim high, and shoot promptly, or you will miss your mark. If you have not made a large beginning and have not pretty well attained your

life-purpose at forty, you will most likely fail of it altogether.

Never be ashamed of honest industry, or run away from hard work. Be industrious. Without it you cannot be permanently either healthy or happy. Industry confers a good appetite, good digestion, sound sleep, and tends to perfect health. "In the sweat of thy face shalt thou eat bread." Labor, even in man's fallen state, is more a blessing than a curse. Industry will secure profit, peace and plenty. God gives, but we must do the getting. God gives gold, silver, copper, and all the metals, but man must dig for them. God gives rye and wheat and corn, but we must plow, and sow and reap. Weeds will grow of themselves, but corn and potatoes must be planted; and the same law holds good in every realm of activity. There is no acquisition or growth until indifference and idleness are vanquished. Industry strengthens character and credit, secures the approval of conscience and the respect of others. An industrious young man will, in a surprisingly short period, outstrip the man who may in the beginning be known as a genius. The man who is at it early and late is sure to outstrip the man who abides in his sense of natural endowment, and expects good fortune to crown his efforts. By early rising and active energy some men accomplish more before breakfast than others accomplish between breakfast and bedtime.

If you are ever to do anything great it must be in the constant doing of good in little things, for life is made up of little things. Only one man in a million ever has an opportunity to

achieve greatness, or even distinction, by a single deed. We must do the best little thing we can now, then that which follows it next in order, and so on to the end. Only in this way shall we ever be able to accomplish anything great. The young man who is industrious, economical, cautious, benevolent, and who knows how to be abased, as well as how to abound, has already laid the foundation for a life of real usefulness.

Every young man who strives for the mastery should seek to bring to his help the companionship of the wise and good. Solomon says, "He that walketh with the wise shall be wise." In such a companionship we secure the approbation of others, the approval of our own conscience and judgment, and we are delivered from the great danger of being led into temptation. Such companionship will inspire us to nobler endeavor, will awaken the intellect, quicken the perceptions, and brighten and improve one's entire manhood. Instead of dragging us down they will help to lift us up, and inspire us in turn to become helpful to them in the attainment of more exalted purposes. With the pure and good as our companions, the moral character will constantly be strengthened and benefited.

The acquaintance and companionship of pure-minded, irreproachable, noble women will be found most helpful. Thousands of men look back to the earlier period of life and remember with pleasure and profound gratitude the influence exerted over them by the acquaintance of some pure-minded young women. The desire to be and to become what such a young woman would be sure to recognize and most

highly appreciate in her future husband will exalt the purpose and inspire the energy of any young man who is possessed of the elements of a true manhood. It is both natural and right for the thought and affection of a young man to go out toward young women, and perhaps the best results are secured when his affections are bestowed upon one woman who seems worthy of him, and who, upon a sufficient acquaintance, may prove to be an acceptable and suitable companion for him through life. A young man should constantly guard himself against the danger of falling in love, or giving undue expression to his admiration or affection, and especially against entering into any formal or implied alliances until the time has arrived when he may properly feel justified in contemplating an early marriage.

Every young man should seek to acquire all the information and knowledge possible. Any one who will go through this world with his eyes and ears open, and be given to thoughtful consideration, may become intelligent and possessed of a great fund of useful information and knowledge. A wise man learns something from those who know nothing themselves. When you meet a farmer you have an opportunity by thoughtful and considerate questions to secure from him a fund of information concerning that which most interests him, and upon which he will be able to talk, not only to your profit, but to his satisfaction and pleasure. Remember that conversation consists not only in the art of talking well but also in knowing how to listen well. People are always pleased with those who know how to inquire of them, and then listen attentively.

When you meet the mechanic, or the manufacturer, or the merchant, whether simply in a passing moment or in a prolonged journey, you can easily find an opportunity for the acquisition of large and valuable information. Do not despise that which you may learn from the humblest person. The messenger-boy, the servant, the man who keeps a little stand on the corner of the street, the conductor on the street-car, the hostler at a hotel, a mail-driver; any one engaged in any special department of work, will be able to impart information which will prove valuable to you at some future time. Do not fear that the information which you secure may prove of no value to you, for knowledge is power. Learn to think, and to use the information which you acquire.

The young man who desires to possess a well-poised sexual nature, a strong body, a well-stored mind, and to start in life with such principles, aims and ambitions as will secure success, will find in good books one of his grandest helps. Do not waste your moments, and especially your evenings—particularly the long evenings of the winter. These evenings are of great value.

In the larger towns and cities dissipations of every kind tempt many to squander the only opportunity they can ever have for such reading and study as will fit them to lay the foundation for subsequent success. The boy in the country is therefore often the best situated. Some of the most useful men, from the time of King Alfred until now, have appreciated the value of the evening hours. Even where larger opportunities are impossible, the young man who

knows how to use his spare time and his winter evenings will soon secure the equivalent of a college education. Select some good books, and give yourself to reading; but you should select them judiciously, and then read them thoughtfully and studiously.

Books were never so numerous, so cheap, and, for the most part, so worthless as to-day. A man in India picked up a book in his library and was stung by a scorpion, from the results of which he died. Books are full of danger, and the young man who is poisoned by their venom may be poisoned beyond remedy. The flying, fiery serpents in the camp of the Israelites were not more numerous or more deadly. But there are many good books, and no young man can be well informed who is not much given to reading. Books are a means of bringing us into contact with the best thoughts of the best men upon the best subjects. Ordinary conversation is often wasted time, but conversation with a wise man upon a well-chosen subject is always helpful and profitable. We cannot always escape from those whose conversation is worthless, nor always command those whose thoughts and words are full of wisdom. But among authors we may always choose the greatest and best, and have their very best thoughts upon subjects the most useful and profitable.

An important inquiry with every young man is *what to read.* Perhaps we can be most comprehensive by suggesting first of all what not to read. Spend no time upon the *ordinary* daily newspaper. The most of them are thoroughly unreliable and unworthy even of time or attention. Get *the best* daily, and read only spar-

ingly. To keep informed on current events, read a reliable weekly. The prevalent desire to know the news of the very latest minute leads editors to publish rumors, to write accounts of events before they take place, and to tell of sensational things which never happen at all. We have come upon the time when a morning paper is regarded as ancient three hours after breakfast. The evening papers are now published at eleven o'clock in the forenoon.

No young man or young woman can afford to read fiction before they are twenty-five years of age. There is too much that is indispensable for intelligence, for laying of foundation principles for study, for business, health and morals, that need to be read first. If fiction is begun before a correct taste is formed and foundation principles laid, the best books will never be read at all. The habit of reading rapidly for the simple sake of the story will destroy the power, and even the wish, to read thoughtfully and seriously. The power to concentrate thought will, as a consequence, never be acquired. A vitiated taste is the inevitable result. If it is important that the body should be fed upon the most nourishing food, the same is also true of that upon which the mind is to be fed.

Read only the best. There are but few books that have enough of merit to enable their publishers to sell the first edition. The book that lives five years has some merit; those that live ten have more; but many of the best books are twenty-five and fifty years old or more. In science begin with the simple and intelligible books, and, if you desire, let the more abstruse follow later. In the realm of history, the stand-

ard authors are always to be preferred. There have been too many great and good men to devote any time to reading the biographies of any others. Give much time and careful study to books in which men of eminence and character give wise counsel to young men. The principles discussed are such as must form the foundation for every manly character and successful career. The books which start a young man aright, which impart the right principles, inspire with high and holy ambition, and give a dauntless and undying purpose, are the best books.

Next in importance to what to read is how to read. Never read rapidly. Always thoughtfully. Take up a single subject and study it carefully. Take notes, analyze, outline what you read, review what you have read. The chapter or the book that contains no information or thought that is worthy of being fixed more permanently by being summoned a second time before the mind, is not worth reading at all. In reading, as in other things, give yourself absorbingly to what you are at. "What is worth doing at all, is worth doing well." You cannot read everything, and do not be so unwise as to attempt it. Read only as much as you can read thoroughly. More than that is never helpful, but is often hurtful.

The young man who fails to secure for himself a large fund of knowledge with increasing intellectual and moral culture during the first ten years after entering upon life, will, more than likely, fail eventually. The only leisure for young men is during the first ten years, and after that they are either absorbingly busy, or persistently idle and increasingly ignorant.

Many men who have never been inside the walls of a college have acquired more information and accumulated a more useful fund of knowledge than thousands who have pursued the prescribed course in our colleges and universities, but this disparaging statement cannot be truthfully made concerning all young men who go to college or attend the universities.

There is a mental discipline, strength and grip which can be acquired in a long course of intellectual training, which cannot be acquired in any other way. We would recommend every young man to whom such a course is possible to take a thorough college training in the very best institution possible. To those who are poor, the idea of expense may at first seem a formidable obstacle, but this can be overcome when deliberate judgment and indomitable perseverance determine upon securing this desirable result. Many of the most useful men in the world are those who have saved their small earnings, taught school during vacation, sold books, or engaged in some profitable employment, and never allowed any discouragement to turn them aside from their purpose to enjoy the best educational advantages which our institutions of learning afford. Most of our colleges and universities have free scholarships, and many have special funds with which to aid young men who are struggling in this way to acquire an education. If your exchequer is low, your aim high, and you greatly desire a college training, enter into correspondence with the president of some institution, and, sooner than you think, you may be successfully on the way to the attainment of a thorough college education.

The young man who desires a useful and successful life makes a fatal mistake if he does not conscientiously and reverently keep the Sabbath and reverence the Sanctuary. "The Sabbath was made for man"; not to be wasted in idleness or devoted to pleasure, or given to recreation, but to be devoted to man's moral nature and needs. After six days of labor and business activity, the Sabbath is necessary for the physical well-being and for the nurture and development of the moral nature—to round out and perfect the entire man. The man whose moral nature is dwarfed is as truly deformed as the man who is deficient in any of his physical parts.

Those who fail to observe the command, "Remember the Sabbath day to keep it holy," inflict upon themselves a great wrong. The man who lives to be seventy years of age will have had ten solid years for moral development and spiritual growth, and yet there are multitudes at that age who are more familiar with the names of the cards in a euchre deck, than with the names of the books of the Bible. Use your Sundays in harmony with the purpose of the institution of the Sabbath, and you will be intelligent and upright.

If you are intelligent you will respect the Church. No other institution of the world has so moulded and shaped the destiny of the nations as the Christian Church. To this agency more than to any other do we owe the blessings and prosperity which we all enjoy to-day. Close the churches and you would have to double the police force inside of thirty days. Property would soon depreciate in value, and

inside of twelve months purchasers could not be found at any price. If you want to see what this country would be without the influence of the Christian Church, you have simply to cross the seas and go to Africa or China and penetrate into the interior, and you would see the picture of what would be true in this country, in the course of a shorter period than most men suppose, if the influence of the Christian Church could be arrested.

And now there is yet one helpful agency that I desire to commend to your thought. It associates itself naturally with the Church, and yet is distinct from it. It is the Bible—a book which separates itself from all other books, and deserves to be spoken of alone. It is a book which has wielded a greater influence than all other books combined. This book was begun some thirty-four centuries ago, and in the completion of it some thirty or forty men were engaged in various times during a period of sixteen centuries. Upon it prince and peasant, sovereign and slave, scholar and novice each wrought the part which God assigned him. Men in various conditions, in different states of society, separated by sea and land, in ages widely apart, helped to complete this book which records the remotest past and reveals the most distant future, beginning at creation and stretching away to judgment—a book in its scope and design transcending any human production, and with its methods of composition at variance with all human authorship, yet embodying in itself an individuality which brings all this diversity into one essential unity. It is the most wonderful book in the whole realm of

literature with the atonement as its central thought, and with Christ as its central figure. Here Dante found the theme for his "Divina Commedia," and Milton the theme for his "Paradise Lost" and "Paradise Regained." Here the great sculptors found the subjects for their chisels, and the great painters the inspiration for their pictures. Michael Angelo's Moses, Leonardo da Vinci's picture of The Last Supper, Rubens' Descent from the Cross, and many of the choicest, richest and rarest treasures of the art galleries of the world here find their inspiration; here Handel comes to sing of the Messiah, and musicians come to touch their sweetest notes. While human books have been shaped by the opinions and spirit of the age and the countries which produced them, this exceptional book antagonized the countries and the peoples which gave it birth. Its purpose was, and still is, to set up a kingdom of truth and righteousness, not only in the hearts and habitations of men, but among the nations of the earth. Its plain teachings and saving truths are suited alike to rich and poor, old and young, learned and unlearned, bond and free. It is not written for one age, or for one nation, but for all nations and for all ages alike. In sorrow or joy, in sickness or health, in life or death this book fits into the needs of the human soul like a key into the intricate wards of the lock whose bolt it is designed to throw back. It is the friend and herald of progress, affecting social, political, intellectual and scientific reforms and moral revolutions. It lifts up the fallen, and by spiritual regeneration makes degraded man to stand up in the likeness of God.

This book is "The word of the Lord which endureth forever." Fire and flood, war and pestilence have not been sufficient to destroy it. Kingdoms have risen, flourished and passed away, but the Bible remains. Men have assailed it and overturned it, but it has been like overturning a cube of granite: "It is just as big one way as the other, and when you have upset it, it is right side up, and when you have overturned it again it is right side up still. Every little while somebody blows up the Bible, but when it comes down it always lights on its feet and runs faster than ever through the world."

Young man, this is the book I desire to commend to you above all other books. If you desire to be intelligent, this is the book of which you cannot afford to be ignorant. If you desire purity and virtue, if you would overcome weakness and grow strong in body, if you desire to be the peer of the best of your fellow men, this is the book that will show you the way. If you would understand the mystery of life and death, here you will find its greatest revelation. If you desire to walk in the path of honor and integrity, of peace and prosperity, this book will be a lamp unto your feet and a light unto your pathway. Of all books this is the best, and of all helps this is the greatest.

And now, my dear young friend, we are about to part. In my talks with you in these pages I have not been unconscious of the importance of the undertaking which I proposed to myself in the beginning. You are in the midst of your formative years. Each influence is helping or hindering, building up or tearing down, estab-

lishing or unsettling your manly principles and imperishable character. Each year you are moving onward, either in the right or in the wrong direction. Your acts are forming habits, and habits are forming character.

I have desired to deal honestly and frankly, to impart such information and inspiration as would prove helpful to you in the struggle through which, with other young men, you are now passing. If I have failed in this, then my time, as well as yours, has been wasted, and the writer is without his coveted reward.

And now, in parting, I wish to press upon your thought the fact that neither in this world nor in the world to come can you stand still. You must ever move onward, either upward or downward. Bad is ever leading to worse, while better ever tends to best. One year from now you will be either more a man or less a man. Complete victory will eventually be either to the monster or to the man. Practice will make perfect, and bad practice will make perfectly bad.

The young man who fails to bring lust and passion into subjection and control in the beginning has a dark future before him. These passions will grow stronger and stronger, every moral and reasonable restraint will be broken down, until at last, when excessive indulgence or advancing years leave him without the power longer to accomplish his vile purposes, his mind and his imagination will continue to grow more and more corrupt. Every physician is brought into frequent contact with men, both old and young, whose excesses and vices have robbed them of their power to perform their vicious

purposes, but whose lack of power has no effect to modify or correct their vile wishes and efforts. It is this that makes old men who have led lives of vice even more dangerous to the virtue and honor of the young than those who are in their earlier years and possessed of stronger passions. There are multitudes of men to whom the sexual act is impossible, but whose imaginations, and even their lives, continue to grow steadily worse and worse.

Do not fail to value and use every aid that is suited to help you onward in the right direction, for these years and these opportunities are given you in order to develop and unfold that character which constitutes yourself, and which, even in the world to come, is simply to go on developing and developing unto perfection. If in this life you seek righteousness, in the world to come you will continue to advance unto the attainment of perfection. If, however, your life here is bad, in the world to come you will continue to advance ages upon ages, ever becoming worse and worse. If upon earth you cherish sin in your heart and unfold it in your life, throughout all eternity you will go on developing in that same direction, until you become a hideous monster of iniquity.

This thought is impressively presented by Rev. Dr. John Todd, and is printed in the autobiography compiled by his son. That these companion-pictures, the one so beautiful and attractive, the other so awful and repellent, may restrain from sin and inspire to holiness of heart and life, we present them here.

"Suppose in a darkened room there are lying the remains of two men—immortal men—who

lived and died under the full light of the Bible. They have both just breathed their last, and both are just about commencing that life and that journey which will never end. The one was a converted, prayerful man, who lived the life of a Christian; the other always *intended* to become a Christian, but lived and died without any interest in Jesus Christ. They are both dead, and have finished their probation on earth. They died at the same moment. As soon as they have left the body, they are met by a conducting angel, and are told to stop a few minutes on the threshold of eternity and look off into the future. They both pause, and both look onward in the way they are to travel.

"'What dost thou see?" says the guardian angel to the Christian.

"'I see a land—oh, how beautiful! Mountain and valley, lake and trees. I never saw anything so fair! I never saw *green* fields before! I never saw *flowers* before! I never saw a *garden* before! and, as my eye stretches off, it grows fairer and fairer. I can see farther and farther! Oh, I can see off in the distance, so far that it would take ages and ages to reach there; and, what is wonderful, the farther I look, the taller are the trees, the more brilliant the skies, the fairer the flowers! Wonderful, wonderful glory!'

"'But why dost thou start?' says the angel.

"'I see—I see a form there—off ages hence; oh, how large, how fair, how beautiful! What an angel that must be! Oh, tell me, whose is that form—say, angel, whose?'

"But the angel is gone. He is now standing

by the side of the other soul—the unconverted man.

"'What seest thou?'

"'Oh,' says he, 'I am looking off over those dreary, barren, parched fields, over those burning mountains, over those rivers like ink, over those dark, dark openings that yawn like caverns in the far distance! Alas! there is not a green spot in all the vision, not a single flower in all the landscape, not a star in all the darkened heavens, not a resting-place for the foot in all the journey! And the farther I look—and I can see farther than I can travel in ages—and the farther I look the more dreary it becomes, the more awful and gloomy the openings. Oh! oh!'

"'Why dost thou start back?' says the angel.

"'Oh, I see in the far distance a most horrid creature! What a form! What self-made scars does he bear! What a mouth of blasphemy! What a terrible sinner! What a horrid creature! Oh, angel, can a created being ever become like him?'

"'Watch and see,' says the angel.

"Again the angel stands by the side of the Christian.

"'Hast thou found out who that being is?' says the angel.

"'No, no; but, oh, how beautiful his garments! how elastic his step! how sweet his songs! How glorious a being! how tall! how wonderful! Oh, that I could see his face!'

"'There, now, he is about to withdraw the veil; dost thou know him?'

"'O angel, it is—it *is* myself! *myself!* Ten

thousand ages hence I shall be that being! It is, oh, it *is*—myself!'

"'Hast thou learned who that horrid creature is?' says the angel to the sinner.

"'No, oh, no! I have watched him, and have wanted him to withdraw that veil, and yet have shuddered to have him! I don't know why.'

"'There, now, he is about to withdraw it.'

"'Myself! *myself!* MYSELF! O angel, take away the vision! I shall sink under it! Ages, ages hence, I shall be like *him*, nay, shall *be* him, shall I? I'm coming to *that*, am I? I must tread over that dreary region, I must climb over those burning mountains, I must stalk on, and on, and on, growing great, awful, hideous in sin, till I become that monster of guilt! What an eye! what a forehead! what a being! and that's me! *that's me!* THAT'S ME!'"

THE END

PHYSICAL CULTURE

SUPPLEMENT

The following exercises, which have been adopted by the United States Government for use in the Navy, will be found most invaluable as a system of Physical Culture which young men can use in their rooms each morning and evening without the cost of any apparatus or appliances. From five to fifteen minutes should be devoted to these exercises morning or evening, or both. Some persons sleep better after exercising, while others do not sleep so well. Each must judge for himself.

PHYSICAL DRILL.

FIG. 1.
"POSITION."

1. POSITION.

Heels together, toes turned out. Hands by the sides, palms in. Abdomen in, chest out. Shoulders back and down. Head up, chin in. (Fig. 1.)

2. SIDE SWEEPS.

1. Slowly inflate the lungs through the nose (keeping the mouth shut), at the same time raising the arms in side semicircles to vertical, and emphasizing the out and up stretch. At vertical the knuckles should touch, the elbows should be straight, the lower arms should lightly press the ears. The lungs should be full. (Fig. 2.)

2. Return arms through side semicircles to sides, slowly exhaling.

Take seven or eight seconds for each upward and downward sweep.

Special Action.—The hundred and more muscles concerned in deep respiration, and especially the muscles of the side walls of the chest.

FIG. 2.
"SIDE SWEEPS,"
AT VERTICAL.

3. FRONT SWEEPS.

1. Hands at side, back of hands front. Inflate the lungs slowly through the nose (keeping the mouth shut), at the same time raising the arms slowly, through front semicircles, to vertical. Emphasize the out and up stretch. When at vertical the thumbs should be interlaced, palms front, elbows straight, and lower arms brushing the ears. The lungs should be full. (Fig. 3.)

2. Return the arms through front semicircles to sides, and past as far as possible, exhaling slowly, but keeping chest out and chin in.

Take seven or eight seconds for each upward and downward sweep.

FIG. 3.
"FRONT SWEEPS,"
AT VERTICAL.

Special Action.—The muscles concerned in deep respiration, and especially the front walls of the chest.

4. FINGERS.

FIG. 4.
"FINGERS,"
FIRST
POSITION.

FIG. 5.
"FINGERS," SECOND POSITION.

1. Hands at sides. Throw the fingers wide apart and backward energetically. Close them lightly. Perform movement twice. Emphasize odd counts. (Fig. 4.)

2. Raise the arms to side horizontals, elbows straight. Perform movement twice. (Fig. 5.)

FIG. 6.
"FINGERS," THIRD
POSITION.
(Side view.)

3. Bring the arms to front horizontals, elbows straight. Perform movement twice. (Fig. 6.)

4. Raise the arms to vertical, elbows straight. Perform movement twice. (Fig. 7.)

Special Action.— The muscles of the fingers and forearms.

FIG. 7.
"FINGERS,"
FOURTH
POSITION.

5. WRISTS.

FIG. 8.
"WRISTS,"
FIRST POSITION.
(Side view
to show
movement.)

1. Hands at vertical (where the last exercise left them). Keep fingers and elbows straight. Bend hands backward as far as possible; then forward. Perform movement twice. (Fig. 8.)

2. Let arms fall to front horizontals, elbows straight. Perform movement twice. (Fig. 9.)

FIG. 9.
"WRISTS,"
SECOND POSITION.

FIG. 10.
"WRISTS,"
THIRD POSITION.

3. Swing arms to side horizontals, elbows straight. Perform movement twice. (Fig. 10.)

FIG. 11.
"WRISTS,"
FOURTH POSITION.
(Side view.)

4. Drop arms to sides, elbows straight. Perform movement twice. (Fig. 11.)

Special Action.—The muscles of the wrists and forearms.

6. ARMS.

1. Hands at the sides. Close hands tightly. Bring forearms strongly up in front to face of shoulders, keeping elbows stationary at sides. (Fig. 12.)

FIG. 12. "ARMS," END OF FIRST COUNT.

FIG. 13. "ARMS," END OF SECOND COUNT. (Side view.)

2. Thrust the fists strongly down past the sides as far as possible, twisting the arms. Throw the chest out, and keep the head back and chin in. (Fig. 13.)

Special Action.—The principal muscles of the arms; also those of the chest and back of the neck.

7. ARM CIRCLE.

1. Hands at sides, palms back. Sweep the arms up diagonally and circle backward to as far past the side horizontals as possible, twisting the palms upward and bending the thumbs down. Throw chest well out, and keep head back and chin in. Emphasize this count. (Fig. 14.)

2. Drop arms to sides.

FIG. 14. "ARM CIRCLE," END OF FIRST COUNT. (Side view.)

Special Action.—The rotary muscles of the arms and shoulders.

8. SHOULDERS.

FIG. 15.
"SHOULDERS,"
END OF
FIRST COUNT.
(Side view.)

1. Raise shoulders a little. Roll them strongly as far back and down as possible, keeping elbows straight and acting as if carrying a heavy weight in each hand. (Fig. 15.)

2. Let shoulders drop forward easily. (Fig. 16.)

Special Action.— Back muscles of the shoulder, and those of the back.

FIG. 16.
"SHOULDERS,"
END OF
SECOND COUNT.

9. NECK.

FIG. 17.
"NECK,"
END OF FIRST
COUNT.
(Side view.)

1. Drop head forward. Interlace fingers at the back of the head, elbows parallel in front. Push the head back, resisting the movement by pulling hard with the hands. Emphasize the count. (Fig. 17.)

2. Pull the head forward. (Fig. 18.)

(When through, Hands at Sides.)

FIG. 18.
"NECK,"
END OF SECOND
COUNT

10. TOES.

Fig. 19. "Rising on Toes."

1. Rise slowly and as high as possible on toes, body erect. (Fig. 19.)
2. Back to "Position."

Command: Toes, Rise Slowly—1, 2; 1, 2, etc.

Special Action.—The muscles of the toes, of the bottom of the feet, of the ankles and calves.

11. HEELS.

1. Rise sharply on heels, keeping the body erect. Keep thighs and chest well forward.
2. Back to "Position."

Special Action.—The muscles of the front of the lower leg.

Fig. 20. "Knee Stoop," First Count. (Side view.)

12. FEET.

1. With feet together, and keeping knees straight, raise the toes up, and spread feet apart toward the side horizontals, pivoting on the heels. Emphasize this count.
2. Back easily to "Position."

Special Action.—The muscles of the upper foot and back of hip.

Fig. 21. "Knee Lift" (side view), First Count. At count the knee should touch the chest.

13. KNEE STOOP.

1. Hands on hips, thumbs back, fingers forward, elbows bent. Bend knees obliquely, and let the body go down slowly (rising on toes), till the thighs touch the heels. Keep shoulders and head back and chin in. (Fig. 20.)
2. Return slowly to "Position."

Special Action.—The thigh muscles and the joints of the legs.

14. KNEE LIFT.

1. Lift right knee, striking chest, if possible. (Fig. 21.)
2. Back to "Position."
3. Lift left knee, striking chest, if possible.
4. Back to "Position."

Special Action.—Front muscles of the thighs.

15. THIGHS.

1. Rise on toes.
2. Back to "Position."
3. Jump, separating the feet sideways as far as can be done without straining the inside of the thighs, at the same time throwing up arms sideways to nearly vertical. (Fig. 22.)
4. Jump back to "Position."

Special Action.—The inside muscles of the thighs and the calves.

FIG. 22.
"THIGHS," AT END OF THIRD COUNT.

FIG. 23.
"SIDE STOOP," END OF THIRD COUNT

16. SIDE STOOP.

1. Hands on tops of shoulders, elbows back. Push the right arm to a vertical, at the same time bending the body to the left and touching the floor at the side of the left heel with the left hand. Keep the right knee stiff, the head up and the eyes directed upward to the right hand.
2. Back to "Position," tops of shoulders.
3. Push the left arm up to the vertical, bend to right, and touch the floor beside the right heel with the right hand, turning the eyes upward. (Fig. 23.)
4. Back to "Position," hands at sides.

(When through, Hands at Sides.)

Special Action.—The side muscles of the body; the movement has also a healthful effect upon the liver.

17. STATIONARY WALK (OR RUN).

Keep the thighs perpendicular and the knees well back. Try to strike the back of the thigh with the heel each time the foot is raised. The exercise may be done either as a run or as a walk.

Special Action.—The back muscles of the thighs and the respiratory muscles.

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